

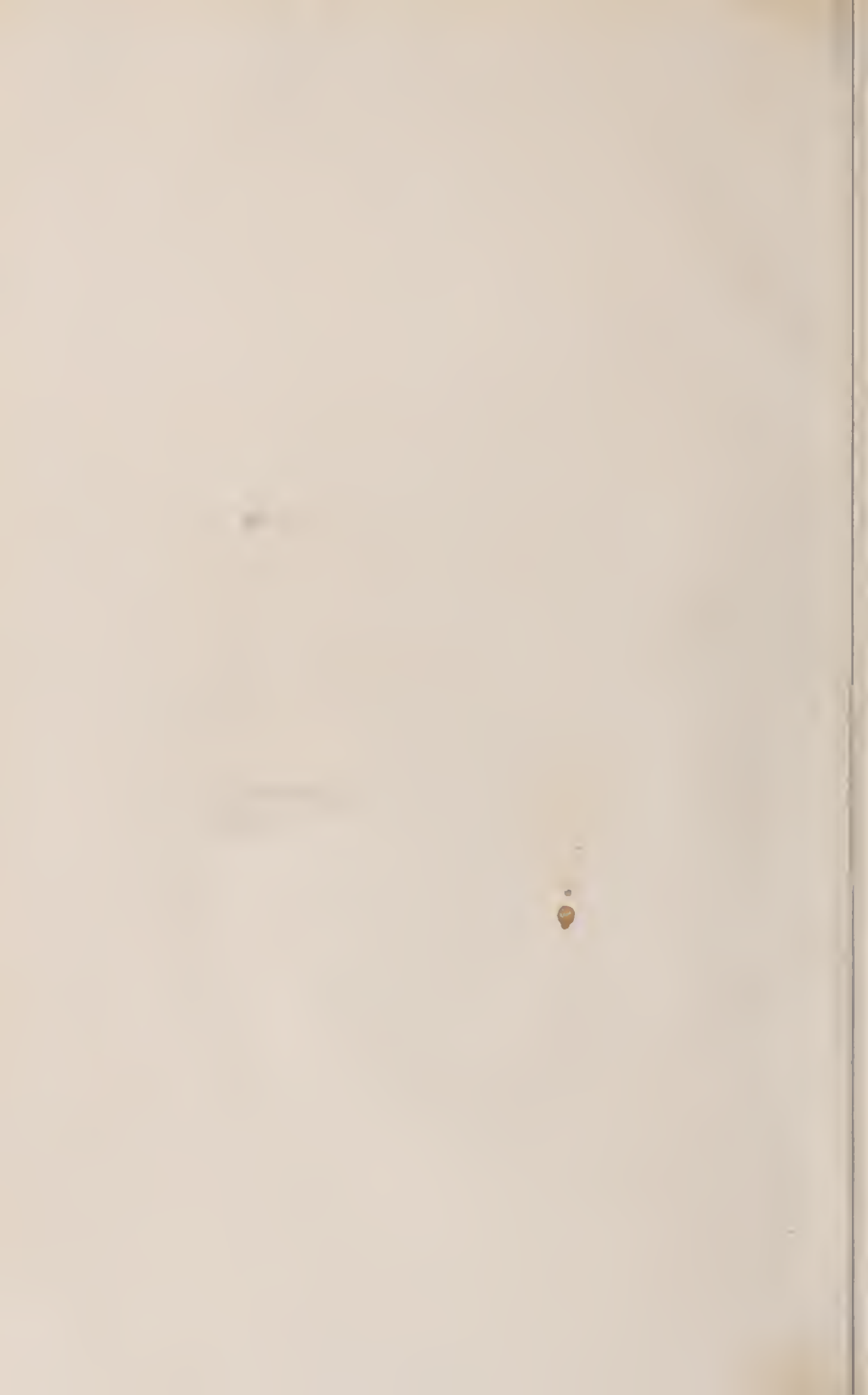
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THE  
MISSIONARY CHRONICLE:

CONTAINING

THE PROCEEDINGS

OF THE

BOARD OF FOREIGN MISSIONS

AND OF THE

BOARD OF DOMESTIC MISSIONS

OF THE

Presbyterian Church:

AND A GENERAL VIEW OF OTHER BENEVOLENT OPERATIONS.

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THE HISTORY OF THE

REVOLUTION

OF THE UNITED STATES

OF AMERICA

BY

WILLIAM STURGEON

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1850



# I N D E X .

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## Board of Foreign Missions.

*Mission to the Jews.*

## MODERN JUDAISM: NO. II.

*Articles of Faith.*

Here follow the thirteen famous articles of the Jewish faith, which were originally prepared by Maimonides. These are very frequently read aloud in the original Hebrew, by all the congregation in the synagogue; and it is considered incumbent on every Jew to rehearse them daily.

1. I believe with a perfect faith, that God, (blessed be his name) is the Creator and Governor of all created beings; and that he alone has made, does make, and ever will make, every production.

2. I believe, with a perfect faith, that the Creator, (blessed be his name) is one God; and that there is no Unity whatever like unto him: and that he alone is our God: who was, is, and will be eternally.

3. I believe, with a perfect faith, that the Creator, (blessed be his name) is not corporeal, nor is he subject to any of those changes that are incident to matter; and that he has not any similitude whatever.

4. I believe, with a perfect faith, that the Creator, (blessed be his name) is both the first and the last of all things.

5. I believe, with a perfect faith, that the Creator, (blessed be his name) yea, to HIM only, it is proper to address our prayers; and that it is not proper to pray to any other being.

6. I believe, with a perfect faith, that all the words of the prophets are true.

7. I believe, with a perfect faith, that the prophecy of Moses, our instructor, (may his soul rest in peace,) was true; and that he excelled all the sages that preceded him, and all that come after him.

8. I believe, with a perfect faith, that the law which we now have in our possession, is the same law which was given to Moses, our instructor (may his soul rest in peace).

9. I believe, with a perfect faith, that this law will never be changed; and that the Creator, (blessed be his name) will never give us any other law.

10. I believe, with a perfect faith, that the Creator, (blessed be his name) knoweth all the actions and thoughts of mankind; as it is said, 'he fashioneth all their hearts and is fully acquainted with all their works.'

11. I believe, with a perfect faith, that the Creator, (blessed be his name) rewards those who observe his commandments, and punishes those who transgress them.

12. I believe, with a perfect faith, that the Messiah will come; and although his coming be delayed, I will look for his coming every day.

13. I believe, with a perfect faith, that there will be a resurrection of the dead, at the time when it shall please the Creator. Blessed be his name, and exalted the remembrance of him, for ever and ever."

The article which asserts the simple, incomparable, and unchangeable, unity of God, presents that central vital point in the present faith of Israel, to which eminently the greatest importance is attached, and which is the greatest intellectual obstacle to the reception of the Christian faith. It is to us a mournful fact, that whilst the Jews with truth assert that there is no unity among creatures to which the unity of God can be compared, with the same breath they make this divine unity precisely the same as our own personal unity. They assert that this unity is in-

comparable, and then define it by a strict comparison to the unity of a man. The personal unity of an individual man as a moral and intellectual agent, has been so created by God, and probably is from the nature of creatures necessarily such, that he cannot be within himself, substantially, both father and son, that he cannot be within himself both the person sending and the person sent, that there cannot be within the domain of his own personality, the two parties of a covenant. If the same man is both father and son, he sustains these relations to persons exterior to himself, is a father to one who now exists independently of him, and a son in his relation to another substantially distinct person: if he has entered into a covenant it is with *another man*: if he ever performs any action, this action must sustain a relation to some person or object exterior to himself. It is precisely this constitution or these necessities of our individual personality, which the Jews attribute to the eternally existing and active Godhead: they assert that all divine action necessarily bears a relation to some being exterior to God, do not admit the possibility of any transaction in the Godhead itself, before the existence of any creature, and treat with the utmost contempt, all our ideas that a plan and covenant were formed in eternity, between the Three Persons of the one Godhead, for the salvation of man, and that in the carrying out of this eternal covenant, God in the fulness of time, sent forth his Son into the world. Any Jew who rejects the resemblance of the divine unity to the personal unity of a man in this particular point, is considered as having renounced the Jewish faith—as a *destroyed Jew*, (*Meshumadh*). They believe that their doctrine of the unity of God is clearly set forth in this command, “*Hear, O Israel, the Lord our God is one Lord.*” There is no command to which more importance is attached, than to this. It is required of every Jew to repeat it often every day, to repeat it as he awakes in the morning and as he retires at night. The foreign Jewish pedlar who goes from house to house in the country, bearing his heavy load, and the still heavier suspicion of dishonesty and ignorance, always feels, though he may never say it, that he is one of the chosen

witnesses for the glorious unity of God, and always knows to repeat the command, the translation of which we have just given—*Shema Yisrael Adonai Elohainu Adonai Echad*. He knows that the men who say these words, are peculiarly the favorites of heaven. The Jews considered the great obligation incumbent on them as a people, to stand out in opposition to the Polytheism of the heathen, and the Trinity of Christians; and they think that in the days of the Messiah, their own doctrine of the divine unity will be the faith of the world. Then, say they, God will be one, and his name one, according to their peculiar views. These views constitute for them an astonishing shield against all impressions of the truth and power of Christianity. The single thought that God is one, and that three persons are three Gods, takes away all the good effect of the most solemn appeals to their consciences, of the most faithful representations of their sinfulness and their need of a Saviour. When a Christian visits a Jew, and attempts to show him his need of such a hope for eternity as the Christian has, the first thought and reply of the Jew is, that the God of the Jew is the *one God*; and, most probably, either this or the inquiry who changed the Sabbath is the end of the conversation on his part. And if he ever again happens to think of this missionary, it is with the consoling reflection that the advocate of the crucified God could not convert him.

This unity of God is considered the simplest, plainest, sublimest, and most reasonable of all truths. The Jews can admit, that a Gentile, who has been taught from infancy to reverence the adorable Trinity, may be sincere; but it is almost impossible to admit that a Jew, with his superior education in the belief of the unity, can become so essentially changed, as to believe sincerely in the Nazarene doctrine: hence apostates are always, without hesitation, called hypocrites.

In these articles it is asserted, not only that God is not a material body, but that he never can be revealed through human nature. Our doctrine of “*God manifest in the flesh*” is one of the great stumbling blocks of the Jews. They must believe that the God of Israel dwelt in the mys-

terious cloud between the Cherubim, and that thence his voice was heard, but they cannot consent that this same God, in greater condescension and more familiar revelation, dwelt in the humanity of Jesus Christ, and spoke thence. Their own scriptures furnish many passages which represent God as appearing in the form of a man; but the wisdom of the Rabbins has supplied them with the interpretation that these passages do not assert the appearance of a form to the outward senses, but only the spiritual apprehension. The God of Israel, they say, never can be seen.

They have no expectation of a Divine Messiah. To hope for such a Messiah, would be the ruin of a Jew; while to believe in a false Messiah may be only a small mistake. Akiba, one of the greatest Rabbis that ever lived, believed in the notorious false Messiah of the second century, and it was his adherence to this impostor to the last, which brought him to a most horrible death. He was, notwithstanding, always a true Jew. He never believed that his Messiah was God. In the trying circumstances of his death, when he saw some hundreds of thousands of Jews ruined in the cause, when he was himself taken, and when his skin was taken off him alive, he set apart by the laying on of his hands some teachers and judges to succeed him, attended to the most minute points in the Rabbinic laws, and died gloriously with the words on his lips,—“Hear, O Israel, the Lord our God is one Lord.”

To be continued.

### India: Ludiana Mission.

JOURNAL OF THE REV. J. H. MORRISON.

Continued from page 207.

#### *The Worship of the Brahmans exposed.— Noisy Brahmans.*

Dec. 11th. Daula. On my way to the village this morning I turned aside to talk with some people at a sugar-cane mill. While talking with them, others began to collect, and I had a very good congregation, to whom I explained the plan of salvation by Jesus Christ. No one took the position of objection, but various Hindu notions were

introduced, and inquiries made by one and another, which I answered, and illustrated the absurdity of various points of their system in ways before described. They all seemed interested and pleased. One thing particularly pleased them. The worship of Brahmans was introduced: I asked which was the greatest—the Brahman or the Sudr? *A.* The Brahman. *Q.* Which is greatest, God or men? *A.* God. *Q.* Do we support the God we worship, or does he support and protect us? *A.* He supports and protects us. Well then if the Brahman is so much above the rest as to be worshipped, he ought to support his worshippers? So much were they delighted with this, that one man immediately made his salam to the only Brahman in the company. Not one of the whole crowd but the Brahman could read, and he very indifferently. I gave him a couple of tracts.

On my way back to the tent I was overtaken by another Brahman, who could read a little, to whom also I gave a tract. He and some others went to the tent and attended our Hindustani worship. On the way this evening we met brother Caldwell on his way to Delhi. By some mismanagement of our own, we shall be disappointed of our expected pleasure of spending two or three days together.

12th. Sabbath. Baraut. Had a large audience in the bazar this morning, and for some time enjoyed a very good opportunity of preaching the Gospel. After a while some noisy Brahmans began to interrupt us, and as I could not prevent several speaking at a time, producing confusion without the possibility of discussing any one point, I broke up the assembly. One in particular appeared exceedingly annoyed at my teaching the people and distributing books. He followed me into the street, where he gave me a fresh opportunity of exposing Hinduism, by contrasting its incarnations with the admitted character of God, and with the object of Christ's mission into the world. Finding he could gain nothing, he disappeared in the crowd, but overtook me again when he saw me returning and nearly alone. He then attacked me about our taking life. I replied that we killed cows for food, but Hindus burned their widows alive, and asked which

was worst, to take the life of an irrational animal, or that of an immortal being. He said if we would stop killing animals they would stop burning widows. I told him that Christianity had already put a stop to the burning of widows. I then asked him if there was no life in grain, &c., which he ate. He said yes. Well, said I, you destroy that life. But, said he, the shastras allow that. Well, said I, your shastras allow you to destroy one sort of life, and ours allow us to destroy another. He then began to deny that he did take even this vegetable life, and said he never ate, and was never hungry. I then appealed to all about us to judge if he was not lying wilfully. He was evidently greatly annoyed, but said he would come and see me alone, and talk with me on the subject, but did not come.

*Worship paid to a Canal.—Conversation with a Hindu.—Applicants for Books.*

On my return to the tent I saw some Hindus on the bank of the canal engaged in their worship. I went to them and asked them if they were worshipping the canal. The officiating Brahman replied yes. I then endeavored to expose the absurdity of worshipping the work of the enemies of their religion, and the wickedness of leading the people astray. He said he did it to fill his stomach. I observed him after he had put up his instrument of worship, putting on his head dress and coat, when I asked him if he worshipped in this naked state. He said yes, they never worshipped without bathing and uncovering the head: he said wool was holy and they might cover with that, and he showed me his wallet of woollen cloth containing his idols and instruments of worship. He said the shastras required them to worship with the head uncovered. I invited him to attend our worship, which he did with several others.

During the day the Qaze, or Mohamadan religious judge, and several others called and took Scriptures and tracts, and gave me further opportunities of speaking of the things concerning the kingdom of God. In the afternoon I saw three Hindus walking on the bank of the canal, and entered into conversation with them. One,

who assumed to be more holy and learned than the rest, said there was no use in his reading our books—let every one be firm in his own religion. I said if his religion were false, to be firm in it was to be persevering in the road to hell. He said if I would show him the true religion he would adopt it. I then invited him to examine the books that contained it, but he drew back. I then said, you say, "Show me the true religion," and when I attempt to do it you shut your eyes. I pressed him with this inconsistency until he yielded, and indeed became interested in the subject, and took some books with evident pleasure. May the Lord water the seed sown and cause it to bring forth an abundant harvest to the glory of his rich grace. For this, would that all God's people would with one heart besiege the mercy seat.

13th. I was obliged to occupy the morning in re-arranging my books, and repairing one of the boxes, so that I did not get to the bazar. But before I had done, applicants for books began to come, and they continued coming and going most of the day, so that I distributed a larger number of books than usual. Just as I was preparing to set out on our evening's march a number of Hindus came for books. Among them were some of the Jain sect. They appeared self-conceited and evidently came for the purpose of puzzling me. They demanded of me to explain who God is and what he is. I said he was the creator of all things. They denied this, and maintained that matter, and not only matter, but the present arrangement of it, is from eternity and had no creator. They came late, and it was necessary for me to start on the march before we had time to do much at discussing this subject. I however took an opportunity of reading some from the Bible, and explaining the necessity and the nature of the salvation it reveals.

14th. Ramala. I had quite a large congregation at a sugar factory, who listened very attentively to the Word until some of their masters began to drive them off to their work. . . . On the march this evening we passed large herds of monkeys. A part of the drive was delightful, exceeding anything I ever met with in this country. The under-brush and grass



were cleared away so that we could see the beauty of the country on both sides, while our road ran through a beautiful grove beside a smooth stream of water. Most of this part of the country was a few years ago jungle, and has been reclaimed and brought under cultivation by the facilities for irrigation afforded by the canal. It now looks like a garden. There are, however, as yet but few towns or villages near the canal. But in so productive a country the population must increase.

*A Faqir of the Jain Sect.—Jain Monks and Nuns.*

15th. Kandla. I got a good audience this morning, but among them were one or two who continually interrupted me with a demand for an explanation of the plan of salvation, and when I began to explain they would interrupt me and insist upon an immediate explanation of it. Thus I was able to get only a very partial view of it before the people. The principal objector was a Dhundiya, or Faqir, of the Jain sect. He professed to be holy. I told him that the Saviour of the world came not to save those who were holy, for they needed no Saviour, but to save sinners, and I would therefore address those who confessed themselves sinners. I told them he was evidently afraid his gains would go, if he allowed me to instruct them. He retired into the house before which I was, and left me to proceed. After speaking a while the people said they must now go to their own preacher, and asked me to come to them again. I asked and received permission to go with them. We entered an upper room where the holy man and his disciples were sitting. Quite a good congregation entered and took their seats on the floor before him. He read very rapidly some Sanscrit work, and occasionally made brief remarks of his own, the amount of which was, that there was no way of salvation but by hearing their shastras. He appeared to direct his remarks against their listening to any other instruction. After looking a while at their operations I left them, and found outside a larger congregation than was inside. As I was about to address them, one of them offered to direct me to another place where

there were some who could read. I followed him with the whole crowd after us. We went where there were a few old Mussalmans, who said they could read nothing but the Quran. I then spoke to the whole company for some time on the way of salvation by Jesus Christ, and when about to leave them asked if any one present could read—not one of the whole assembly could read. I then told them it was the effect of their religion, and contrasted the state of society here on this point with that of Christian communities.

During the day I had a number of visitors and applicants for books, among whom were the old Sadh (saint), and one of his chelas (disciples). From him I learned that they were Jain monks. He was the preacher, and had four chelas. They shave their heads bare, and wear a covering of several folds of white cloth hung over the mouth suspended from a string tied around the head under the nose. They consider it unholy to go with the mouth uncovered. He said they had several reasons for the practice, besides the fact that it was the custom of their predecessors. One reason was, that flies which had touched some dead body might alight on their lips, and pollute them. Another was, that it was significant of their profession of purity of speech. From others I learned that there are a number of Sadhnis (female saints, *i. e.* nuns) in the place. They pluck out all the hair of their heads and wear the badge of the sect on the mouth. They also read to, and instruct the people in their peculiar notions. They are beggars, and go about from place to place teaching and begging. The Hindus, however, would not admit that the men and women lived in the same house, or travelled in company with each other. They profess to reject the use of images altogether in their worship, and to worship none but the supreme spirit Param Atma. But although they reject idol worship for themselves, they receive the worship of others, for I saw a man while he was talking with me, fall down and worship him, bowing his head on the saint's feet, and then standing before him looking up in his face with folded hands, every feature and attitude indicative of the most humble supplication. Still he said nothing. He said

that the Hindu shastras required them to worship with the head uncovered, but that it was a matter of indifference with his sect. I forgot to mention another reason for wearing the rag over the mouth: it was that in conversation the saliva might otherwise fly out from the mouth and fall on any one near, or when reading, on the book. Such are some of the follies of heathenism. I could not help thinking how striking the resemblance to Popery, and its monkish institutions. Much of the ride to-day was through a sandy, jungly district, not yet brought under cultivation.

[To be continued.

### India: Allahabad Mission.

JOURNAL OF THE REV. JOSEPH WARREN.

Continued from page 240.

*Plans disappointed—Kara, a decayed City  
—A ruined Fort—Monument of a Battle-  
field.*

Nov. 3. We were awakened this morning about five by the pattering of rain-drops on the leaves of the trees over our tent. We had made preparation last evening for moving our tent nearer to some large towns in the neighborhood—had sent a man to make the road practicable in these places where the recent rainy season had rendered it impassable—loaded a cart to set off very early—but all this was rendered inexpedient by this new turn of the weather, as unexpected as it was new. Instead of moving away, we had to unload, and set up the other tent as speedily as possible, in order that all the goods and people might be sheltered as far as possible. We did all this cheerfully, knowing that Providence would never thwart our plans except for some wise and good reason—and also knowing that we could not lack work where we are, though the people are fewer than we had intended to reach.

After breakfast, rode on horseback to Kara. This town is on the bank of the Ganges, about thirty-six miles from Allahabad. It was long the residence of many Mohammedan families of distinction, most of which have now fallen into decay, and

only show the tattered rags of the grandeur in which their forefathers rejoiced, and of which the descendants are still sufficiently proud. Most of them are unable to keep the palaces, as they may almost be called, of their ancestors from going fast to ruin; and consequently the present residence of the families in them forcibly reminds one of the fable of the discontented oyster, that took up its abode in the cast-off shell of a lobster, after discarding his own snug dwelling. These large dwellings falling to decay, and a large caravan-sary, deserted on account of a change in the road, with its immense old gates rotting against the wall, give a great air of desolation to the place; though I suppose the town is really as large and as flourishing as present circumstances and its situation can make it. The bazar looked as well as others of the kind. But two other elements enter into the scene, to increase the apparent desolation of the place. The first is an old ruined fort. One bastion is yet standing, and a part of the wall on the landward side. I noticed here two singular circumstances,—in the foundation wall of the bastion is one old stone, with strange figures carved on it, evidently taken from some building that was in ruins when the fort was built; and that was above eight hundred years ago. The other circumstance is that of three large trees growing out of the wall near the top, and inclined outwards, causing the wall to bulge considerably. They will certainly come down at no distant day, making another rent in the ruin. Already it makes one feel uncomfortable to stand below and look up at them. We went around the bastion, and followed a goat path up into the fort. All the buildings are entirely ruined, and lying in undistinguishable heaps, except at the upper end is an old temple, which the faqir residing there told me had stood ever since the fort was built. The height of the fort above the river, I guessed to be about seventy-five feet; and about fifty feet above the ravines surrounding it on the other sides. We preached to this old man and a few of his companions. On the way down we discovered a short stone pillar fallen down a breach, which reminded me of drawings of Egyptian architecture.

This was a Hindu fort, belonging to the kingdom of Canouge; and the tradition here is, that it cost the emperor Allah ud Din some months, after he sat down before it with an army of 180,000 men, to take it; and it is said that he lost of his army before it only five less than 100,000. He is said to have had erected a brick or stone tomb for every one of them, according to his rank. These tombs constitute the other element in the scene of desolation to which I referred above. They are scattered all round the town, in all possible stages of decay. They do not present any thing like the appearance of a burying ground in present use—they are all, all blackened, broken, undermined, tilted.—It is most melancholy! But I doubt if any other field of battle or military achievement has had bestowed upon it so appropriate, so striking, or so just a monument.

*Civility of Mussalmans—A new Goddess discovered—An Albino—Coarse Sculpture—A day of hard work and few events—Preaching at Dara.*

We came down into the town and preached to a considerable company of Mussalmans. They offered me paun to eat and a pipe; both of which I declined on the ground that they would hinder my talking.

On the way back, stopped to examine the spot where a new Bhowani (a goddess of that name) has recently made her appearance. The people told us she appeared to a Brahman in a dream, and told him where to dig to find her. I told them that no one could find so readily as he who hides; and that it was very easy to pretend to have a dream. The whole thing is a contemptible little image of an ugly woman, about eight inches high, shrined in a new temple about one-fourth the size of a dog kennel. Doubtless it is a good speculation for the Brahman, as the place seems to have been much frequented.

In returning through the town of Daranagar we discovered an Albino, a man of the Kalwar, or distiller caste. He would have been perfectly white had not his skin acquired a reddish raw-looking shade—hair white, and eyes red, like those of a white

rabbit. He was a very disagreeable object. He told us he was married and had a son of the usual India ink colour. He said his health was usually good, though his eyes could ill bear a strong light. He had once a brother like himself, who is now dead.

Near this same town we stumbled on a marked specimen of the people's taste in modelling and sculpture—the colossal figure of a man, or of one of the Deotas. The figure was lying on its stomach, the legs extending out behind, the arms spread out from the sides, but inclining backwards, and the head and breast elevated, as if to peep over a wall before it, for the purpose of stealing a fearful look at an image of Rawar and his children, who were standing in the majesty of painted clay, at the further side of a field. The work was too large to be the mere play of the boys, and too silly to be done by any but the most childish men. In itself the thing was highly ludicrous; but when we consider that it is gravely connected with the religion of the people, it becomes very painful.

4. A day of hard work, and of few events. Preached in Kara, in two places, a long time. The people wanted to make a feast for me, and consulted me about what would be most agreeable; but I told them I was most sensible of their kindness, and would rather accept of their offer than appear ungrateful; still I did not wish to give them trouble, and would respectfully request they would say no more about it.

5. Went to Daranagar, and preached in two places. Had the greatest crowd about us that we have yet had. Nothing particular occurred, except a discussion about the Bhowani, which has recently come out of the ground here, mentioned under date of the 3d. It never seems to have occurred to any of the people here, that the Brahman might have hid the image where he afterwards pretended to find it,—I trust we have done something to damage his profits.

*Selfish motives for becoming a Christian—Levity of the Hindus on religious subjects.*

As we were coming out of the town an old Brahman hailed me, and asked me if

he would get his support from us if he should come with us? I asked him why he and most of the people always had that subject uppermost, and were always thinking of their belly? He answered, that a man could do nothing without eating; and that if he could fill his belly by it, he would worship God, or Bhowani, or Jesus. I added, or Satan. And telling him we had no use for such converts, no object in making them, and no desire to see them; and that such conversion could do men no good; I abruptly turned away from him. Then I told the people that we sought their future happiness, and had no desire to detach them from their business or their fields; I invited them to receive Christ for his own sake, and for the life to come; and not for worldly advantage. The scene made an evident impression.

I noticed to-day more of that fatal levity in treating religious subjects which has often been noticed in the Hindus, than I have seen before in a long time. But it really is not strange that the Hindus should treat the most serious subjects with a degree of lightness perfectly inconceivable to those who have not witnessed it. Their two greatest amusements are, their religious festivals, and listening to their religious traditions. The chief festivals are the Hoolee—throwing dirt over each other, and singing licentious songs; making a large image of Rawan, and blowing him up; setting up two boys as Ram and Latchman, and connecting dancing, juggler's tricks, and masquerading with it; and the like. Their traditions are of the impure and ludicrous intrigues and adventures of the gods; and to impious people tales of impurity always seem funny; so that whenever we begin to talk about Christianity they seem to be set all agog with the expectation that something is coming which will prove equivalent to a good joke. Poor people! they are never serious themselves about religion, and they can hardly conceive how we can be so. It takes a long acquaintance to overcome this levity; and when it is overcome, it is succeeded, not by interest, but by weariness; because the subject, of course is, to such minds, one of the most dull and dreary that could be imagined—there is no fun

in it—and faith has not come in, to give its dread truths any effect on their minds.

### *Encampment Troubles.*

The mode of travelling in tents, often the only practicable way of making a missionary journey, is sometimes attended with serious exposure of health, and commonly with many lesser difficulties. Some of these are presented in the following paragraphs.

6. We have been constantly threatened with rain for four days. It is a very dreary thing to have rain while in tents; but if it comes, the best thing one can do is, to set up both tents, shelter the boxes and people as well as he can, and stay till the rain is over, and the tents dry again. It has as yet rained very little here; and the clouds have been favorable to us, by allowing us to be out preaching with much more comfort and less danger than we had hoped for. But this morning we determined that we would move, though it should expose us to the risk of getting a load wetted. So we rose early, and sent off a tent to sleep in to-night. It had been gone but an hour, when we heard that an European regiment was encamped at the next stage; and we knew, in these circumstances, it would be next to impossible to pitch with them and be comfortable. Therefore, we sent off a man to stop the waggon at some place this side the usual encamping ground.

When we got up to the tent we found it pitched in an old rice field. A glance showed me that, if it should rain, we were sure to be flooded; because rice is never cultivated except where water will stand. But as it was too late to do better, we had to make the best of it. Just at dark the other tent came up, and we had all our people and goods together. At this moment it began to rain. We made all haste, and put up the second tent, so that all might be sheltered who could. During the greater part of the night we had a very violent wind, but no heavy rain till about five in the morning, when it began to pour down seriously. The cartmen, the horses, &c., had to stay out in it all.

7. At day-break, we got up, and threw up a ridge of clay around the tents. Got breakfast for ourselves by making a fire in one of the tents; but the poor people

could not cook there, on account of their caste; so they wrapped all the clothes they had around their heads and shoulders, and sat down to fast till the rain should abate. It began to rain less about eleven o'clock; and I then, pitying the people, sent a ruple to the nearest shop and bought parched grain, which was distributed amongst them. All castes could eat this, as it is not contaminated by touch.

Taking some of the people with a hoe, I went out to let the water off the field. By this time it was standing two or three inches deep all round the tents, and would have been of the same depth inside had it not been for the little embankment we had thrown up. We dug a very light trench from the tents, increasing it a little in depth till we got near to the lower end of the field, where we took advantage of an old ditch, and so led the water off that nothing worse than mud was left around us. But this was no trifle; for poor little Charlie got into it, and had to be lifted out of his boots to be taken away.

We knew that twelve miles west of us was a dak bungalow, or rest house; and although there was one much nearer on the east, yet that was the direction in which we did not wish to move. We thought also, that the rain was over. In these circumstances we determined to send on our dinner box, &c., after dinner. The people were glad to go; so we sent off a cart. They had not been gone more than an hour and a half, when it began to rain again; and in a little time more poured down a good hearty shower.

The water did not come into the tent, on account of the embankment, and especially because of my ditching operations in the afternoon. In the night I heard some little animal crying, and lighting a candle to see what was going on—found a musk-rat in the verandah of the tent, killing and hauling away a poor frog. He had already proceeded so far that I doubted if it were mercy to interfere; therefore I let him make his supper. A large black ant crept into Mrs. Warren's ear, and caused us another turn-out.

8. Got up and marched. Found our people had been severely wet, and had managed to kill our best goat by letting

the cart tilt back upon her. Could not scold them, as they had been very faithful to us, and had suffered not a little in the rain. As the goat was not quite dead, we authorised them to kill and eat her.

The second cart is to come up to the rest-house with the remainder of the boxes and our beds; but the poor tents, "wet as drowned rats," must stand where they are till they can dry. One of the carts will go for them.

*A Sick Traveller—A Pilgrim made idiotic by his Pilgrimage—Preaching in Mow.*

Yesterday evening walked to a village about a mile distant. Found a poor traveller lying in a verandah sick of fever—no medicines, and no attendance. Tried hard to get some one to give him a simple prescription; and they promised me they would do something; but I have my doubts whether they will. When a poor native alone on a journey falls seriously ill, it is almost equivalent to a sentence of death: the other natives will sooner rob him of the little he has, than assist him. This poor fellow told me he had been already robbed, but had sold some of his clothes, and thus supplied himself again with a little money.

I met a man here to-day who had been a long time absent on a pilgrimage to Gaya, Ajudhiya, Brijnath, Jagathnath, and minor places. The man's mind seemed entirely dissipated; not in the ordinary sense of the term, but *gone*; his knees trembled under him, his eyes were bleared, the corners of his mouth fallen down, his power of attending to what I said, almost nothing, and his answers the most childish and fruitless that I ever heard from a man not very old. I asked him what the matter was? He did not know that anything was the matter—his mind, he supposed, was as good as ever. Other natives came around, and told me he was simply worn out by long travel and excitement—that the case was quite a common one, and that the man would never recover—would perhaps get home, dawdle about a little while, and die. Truly Satan is a hard master! And does not the case of this poor man rebuke us? Here was a strong middle-aged man, who had for-

saken his home, no doubt reduced his family almost or quite to poverty, and *literally worn himself out* in the service (as he thought) of God; while a very little hardship is "a lion in the way" to us, who have so many more, and so much better, motives urging us to devoted lives! I do not think it is our duty to wear ourselves out as he has done; but I suspect it would do us no manner of harm, and perhaps, it might do us good, now and then to *take off the flesh a little*. This may be done in more ways than one.

The cart with our beds came up in the afternoon. The sun came out to-day so clear that we hope our tents may dry sufficiently to move to-morrow. Sent back a cart for them.

Some splendid cranes came and walked about near us this afternoon.

9. Very foggy morning—the fog drew up like a curtain, and overhung us all day, only partially breaking away at sunset.

Went to a town named Mow—one of a great many of that name. It has two pretty well defined quarters, Hindu and Mussalman. We preached a long time, first in the Hindu quarter. People very attentive. Went to the Mussalman quarter, and introduced ourselves to the schoolmaster. A large number of people immediately gathered about us, and we preached to them. Had a very pleasant time here.

#### *Preaching in Villages—A Large Banyan Tree.*

10. Went to a village called Brahmanpur, about two miles off, and preached a good while to about a dozen Hindus, who heard well. Most of the people were out in the fields at their work, and we at first thought we should find none to talk to; but we walked all through the town, inviting one after another to follow us, and at last stopped on the border of the tank or reservoir, under the shade of a tree. The news that a sahib, or foreign gentleman, was there, soon spread, and all that were at home came running to hear what we had to say. We found an old native sergeant here, who had retired on his pension, and who was very kind and civil to us, forcing on us a present of milk, which was most acceptable to my assistant Hanuk.

Went from this village to a smaller one—had eight men, two women, and some boys to hear us. The people were very stupid and ignorant. We found it difficult to talk small enough to make them understand anything. Did as well as we could; and they were evidently gratified by our attempts, whether any other good were effected or not. They all promised me that they would instantly forsake Hinduism, and seek Christ. This kind of promise is not uncommon; but fulfilment, alas! is very rare.

Saw to-day an old Banyan tree, from which many shafts had evidently been cut, and one had perished, leaving such large roots in the ground, and the stump so connected with the other parts of the tree, as to leave it doubtful whether it, or another large shaft near by, were the original tree. All the shafts and large limbs were overlaid with descending roots, interlacing, and covering the tree very much as large vines sometimes do. Many roots were hanging from the limbs; but, as the tree is now neglected, the cattle browse upon these roots as soon as they descend low enough, and so prevent them from reaching the ground. A little care would make this tree into a splendid grove. There were eight large shafts standing.

#### China: Amoy Mission.

JOURNAL OF THE REV. JOHN LLOYD.

Continued from page 203.

#### *Visit to Chian-chin—A Chinese Papist Village; Population; Roman Priest.*

Amoy, Thursday, September 23, 1847. In company with several gentlemen, took boat this afternoon, in order to visit the large city of Chiang-chin. This city lies some thirty-five or forty miles westward from Amoy, and is the same which was visited four years ago by Messrs. Abeel and Lowrie. An interesting account of that trip was published in the *Missionary Chronicle*, [June and July, 1844]. We left Amoy about half-past five o'clock, P.M., with a favorable tide. The air was bland, and the evening very pleasant. The tide

bore us rapidly along. The full bright moon was shedding down her soft beams upon the quiet waters, as we floated past the small island of Koe-su, the summit of one of whose naked hills is covered by a pagoda. During the night we entered the river which flows past Chiang-chin, and cast anchor at the small village of Piah-lo.

Friday, September 24. Arose early this morning from our hard couches, and found that an unpleasant change in the weather had occurred during the night. The falling rain and lowering clouds bespoke a wet day, but in a short time the rain ceased, and the sky began to assume a more agreeable aspect. Our object in casting anchor at Piah-lo, was to visit a village of native papists in the neighborhood. We had heard that there was such a village; that a Spanish priest resided in it; that he had some 3000 converts under his charge, and that he was erecting a church.

A muddy walk of about three-quarters of a mile, through the paddy fields, brought us to Ou-pona, the popish village. One of our company, a merchant in Amoy, was acquainted with the padre, and could also speak the Spanish language. He not only introduced us to the priest, but also kindly acted as our interpreter.

We found the church to be a large substantial edifice, some eighty feet long, and forty wide. Excepting the windows, it is externally Chinese, but internally, European in its architecture. Adjoining the church, is a two-story building, containing five apartments on each floor. This is intended for the residence of the priest. Both structures are partially inclosed by a wall. According to an inscription over the large front door of the church, they were begun in 1845. They are not yet quite finished, but nearly so. We were informed that they cost something over \$3000: of this sum, \$300 was subscribed by the natives of the place. We also learned that the padre had only three hundred converts under his care; one of whom he had baptized the current year. This falls far below the number which we had always been informed, constituted this man's flock. It is possible, that when he said his converts amounted to three hundred, he spoke after the Chinese manner, and meant only the

males, or, perhaps, only the heads of families, and not the whole number of baptized persons; but even upon this supposition, his whole flock cannot amount to more than 1500 persons. It is said that the village of Ou-pona, contained some five hundred inhabitants. It forms one of a cluster of small villages situated in this part of the rich, and cultivated vale of Chiang-chin.

It is difficult to ascertain the population of places in this region of China. The people seem to know very little about their numbers. The usual reply to questions on the subject of population is, "the people are very numerous;" and even when they are urged to be more definite, they say that such a place has so many cooking-pots, meaning by this, so many families. I am not informed whether Ou-pona has five hundred of these pots, or five hundred inhabitants. If the former, then the village contains, say, 1500 persons. The whole cluster may contain, say, 3000 or 4000; but these are mere conjectural estimates, and therefore worthy of very little confidence. Perhaps half these numbers is nearer the true state of the case.

In the village is an ancestral temple. We did not enter it. It is said that native converts to the papacy, are permitted to worship their dead ancestors. Whether they observe the same rites in this worship which other Chinese observe, I did not learn. We left, unwilling to obtrude such inquiries upon the padre; and if we had, very likely we should not have received any reply. We afterwards learned from the gentleman who acted as our interpreter, that the padre asked many questions about us and our object in coming to his village, and made some remarks which indicated that he was not altogether free from the old hostile spirit of popery to protestantism. He, however, treated us civilly. The padre is a fine looking man, of about forty years of age. He dresses in the full Chinese costume. It is said, his salary is only \$100. His converts perhaps add something to this. Most of them, however, seem to be poor, and so cannot aid him much. A few of them had the badge of popery hung round their necks in the shape of small medals with crosses on them, &c.

*Silk-weaving—Sugar Refining—View of the City.*

Having partially satisfied our curiosity at this place, we returned to our boats, and proceeded up the river to Chiang-chin. The same objects mentioned by Mr. Lowrie, such as waving fields of rice and sugar cane; buffaloes, brick-kilns, &c., presented themselves to us as we passed along this magnificent mountain-enclosed valley. We landed in the suburbs of the city, in the forenoon, and spent the rest of the day in wandering through its streets, visiting its interesting objects, and distributing tracts. During the course of the day, we called at a silk-weaver's establishment. One of the proprietors received us with kind civility, and without hesitation granted us the privilege of looking at his looms. He led us into a low building, in which we found two small, dirty, gloomy apartments, containing each two looms. These looms were exceedingly rude in their structure. It seemed almost incredible that such splendid fabrics as we saw, could be manufactured in such hovels, and with such crazy looms. In one was an unfinished piece of white figured silk. The process of weaving it did not seem complicated. In another loom was a piece of figured silk velvet, of a rich and beautiful pattern. To judge from the great number of peculiar spools hanging about the loom, the weaving of this kind of velvet must be very complicated. The loom was not in order at the time, and so we did not witness the operation. We, however, enjoyed an opportunity of seeing a man weaving plain silk velvet. He first threw the shuttle two or three times, and then he threw a hollow wooden tube containing a number of wires. One of these wires he skilfully drew out of the tube as it shot across the warp, and he drove it into its place, as part of the filling, in the same way as he drove the threads of the shuttle into their places by the lay. This process he repeated several times, first throwing the shuttle two or three times, and then the wooden tube. He then took a peculiar kind of knife, and drew it along the wires, cutting all the threads which held them in the web. The threads thus severed, formed the velvety nap of web.

From this silk-weaver's we went to a large sugar refinery. The aged proprietor received us kindly, and conducted us through his extensive establishment. Immense numbers of common earthen pots, or crocks, were heaped up in different apartments. Some of them contained sugar-candy, which had just crystallised. The crystals had formed on bamboo splints that had been fastened for this purpose in the pots. The pots were piled up, mouth downwards, to allow the molasses to drain off. After having passed through the building, we returned to the hall of reception, and were treated to tea and candy. We then took our leave. During the course of the day, we visited the temples mentioned by Mr. Lowrie, and stood before the same gigantic granite idol, whose arms folded upon its huge breast he could but touch with the point of his umbrella. We also ascended the eminences from which he secured such a wide and magnificent view of the city and plains, with its encircling hills. Owing to the immense number of trees growing all through the city, it looks like a city built in a forest. The whole landscape is beautiful beyond description. We found a portion of one of the bridges spoken of, broken down. A temporary wooden structure has been thrown across the chasm, and admits a passage over the river until the part destroyed can be repaired. At the south end of this bridge we witnessed a curious method for securing water-power. A covered boat lay in the stream, containing a rice mill. The current of the river turned two water-wheels attached to the sides of the boat, and in this simple way the mill was kept in operation.

*Missionary Labors—Civility of the Mandarins.*

In the evening we returned to our boats greatly gratified by our visit to the place. From the inhabitants we had received nothing but civility and kindness. Moreover, we had distributed a good many books among them. They were exceedingly eager for tracts. In many cases we had great difficulty in preventing the crowd from seizing the books by force. Indeed we sometimes had to pull and tug



with considerable effort to get our packages out of the hands of some who seemed determined to supply themselves without our consent, and yet, notwithstanding these violent struggles, not a single insult was offered us by the disappointed applicants, or by others. In distributing tracts among such pressing and noisy crowds, it is utterly impossible in most cases to communicate any oral instructions. Curiosity is too strong to admit of quiet and order. We hope, however, by occasionally showing ourselves in these populous places, to satiate this curiosity; after which we shall be able to secure some attention to the preaching of the Gospel.

We were not troubled as Messrs. Abeel and Lowrie, by the mandarins. They have learned that the best way to manage foreign visitors is to let them alone. After they have gratified their curiosity, they will quietly go away of their own accord. Official interference will not drive them away any sooner. To-day one man came to us, saying he had been sent by his master, a mandarin, to conduct us through the city. We had already procured guides, and so did not need his aid, but still he clung to us, and was particularly officious and kind. He kept off the pressing crowds, and endeavored to gratify all our wishes. No doubt, he expected a reward. When we reached our boats, he was told what he already knew, that we had two guides, and so could not be expected to pay him, especially as we had not called him. He replied that it mattered not—it was his duty to obey his master, and conduct us about the city. We entered our boats about sunset, and fell down the river to Peah-lo, where we anchored for the remainder of the night.

*Old Fort—Stop at Hui-teng—Pagoda—  
Idol Worship—The Gospel Preached.*

Saturday, September 25. Left our anchorage early in the morning, and fell down the river to the village of E-kho, where we went on shore to look at an old fort, built by Koxinga, the celebrated Chinese pirate, who flourished some 200 years ago. The old walls are still in a good state of preservation. The inclosure is now used as a farm. Several farmers

were busy at their peaceful labors where once the noise of war and clangor of arms were wont to resound. We could not but rejoice in the change.

From this place we walked to the large town of Chioh-be. Our path lay along upon an embankment which ran through the paddy fields. A richly cultivated plain spread around us. Numerous mounds reared themselves above the growing rice in all directions over this plain. These were artificial tumuli thrown up by the people, in order to secure dry spots for graves. A large one near our path was covered with these monuments of the dead. Having no tracts left for distribution, we made but a brief stay at Chioh-be. As soon as our boats arrived from E-kho, we went on board and proceeded down the river. By the time we reached Hai-teng, the tide began to set in against us. The wind also was blowing strongly from the north-east, and so we could make no head-way till the tide turned in our favor. We therefore cast anchor before the capital of a Heen, and went on shore to visit the place. It seems that but few foreigners have ever called at this town, and consequently, curiosity was at its height when we arrived at the principal part of this straggling place. As soon as we landed, we entered a large gateway, and mounted the wall. This wall seemed comparatively new. Within it were but few houses. . . . We wandered through the streets, visiting various temples, and followed by a crowd of the inhabitants. In one temple, several women were engaged in worshipping idols when we entered. Numerous candles were burning before the shrine, all lighted up by these female votaries. When we drew near, they all retired to one side of the room except one old woman; she took her position in front of the shrine, laid the palms of her hands together, and gently moved them up and down, inclining her body forward, and at the same time began to mutter her prayers. After some time, she knelt down before the idol, and bowed low to the ground. When she arose, an air of great self-complacency and satisfaction was manifest in her aged and wrinkled features. Approaching us, she laid her hand on one of our shoulders, and began to magnify the merits of the deeds which

she had just been performing. Mr. P. seized the opportunity of communicating some truth to her, and the surrounding crowd. Some listened attentively; others had too much ungratified curiosity to admit of their being quiet. One of these, when Mr. P. was earnestly exhorting them to turn and worship the true God, inquired of him the cost of his jacket, not for the purpose of making sport, but out of pure ignorance of that propriety which the occasion demanded.

Before this shrine, and in the very presence of the image, was a band of gamblers engaged at a game of cards; to one of whom, a Buddhist priest, Mr. P. administered a severe rebuke. The priest hung his head, but continued the game.

In the crowds that followed us, two men were pointed out as criminals, ban-

ished from distant provinces to this place. Some Chinese characters, declaring their crimes, were tattooed on the side of their faces. One of them was banished for robbery; the other as an incendiary. No blush of shame mantled their checks while we were examining the declaration of their crimes indelibly written upon their faces. They mingled in the crowd with as much effrontery as the most perfect innocence could assume.

About three o'clock, p. m., the tide began to favor us, and we accordingly set sail for Amoy. The wind being contrary, we had to beat all the way home. We ran down the south channel past Hai-mung island, and entered the bay near Koe-su. At eight o'clock, p. m., we landed in Amoy.

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## Miscellaneous.

### PERSECUTION IN THE CANTON DE VAUD, SWITZERLAND.

#### *Its Causes and probable Results.*

Our readers are all aware that, to the great reproach of liberty, the Evangelical churches in the Canton de Vaud which were not connected with the state, have been subjected to a violent persecution—a persecution commenced by people of the baser sort, but encouraged and legalized by the public authorities. We take an extract from an address delivered at a May meeting in London, by the Rev. Baptist W. Noel, an eminent clergyman of the English Established Church, which, though it may not give any additional information concerning the sad state of things in that Canton, will yet be regarded as interesting and valuable, because it connects the past with the probable future, and inculcates truly excellent sentiments concerning the duty of Christians towards their oppressors.

. . . Before I ask your sympathy in the trials of our brethren in the Canton de Vaud, it may be well for me to bring, very shortly, under your notice the facts upon which I ground my appeal. That canton was in a most flourishing and prosperous condition up to the year 1845; its constitution was one of the most liberal in the world; universal suffrage existed among the people,

and the government were elected by all the men of the canton, excepting paupers, criminals, and minors, if they are to be called men. Under this state of things, opportunity was afforded for correcting every abuse, and for trying any experiment to promote the highest degree of civilization, as the highest degree of liberty had been already attained. But, at the time I have mentioned, a revolution, directed more against men than against institutions, and which has effected no great changes in the institutions of the canton, took place; and this revolution, giving loose to many passions, the meetings of various Christian bodies began to be interrupted by the lowest portion of the populace. It was evidently the duty of the government to repress the lawless, and to support the orderly; but they took another course, and they began everywhere to sanction the efforts of the lawless against the ministers of Christ and against Christian worshippers, among whom were your congregations, and the missionaries whom you support.

Various acts of violence took place ; and at length, in November, 1847, an ordinance passed the Council of State, in which these terms are found: " All religious meetings not within the National church, and not authorized by law, are from this time, until further orders, prohibited in the canton. In case of disobedience, or of resistance to this prohibition, such meetings shall be dissolved : and those persons who shall have resisted the authorities, shall be brought before the tribunals, and punished according to the penal code." If there is any thing to be called a right in this world, it is that which is unquestionably a duty. We may surrender any other rights, and be patient ; but a duty can never be relinquished ; and our Christian brethren felt that they must worship God ; and that, if they could not worship him openly before their fellow citizens, to whom they did good and not evil, then they must seek the opportunity of worshipping by stealth. They continued to worship, and to meet for brotherly exhortation. The common sense, the general humanity, of the canton naturally sustained them in the exercise of this right ; and though the ordinance of the Council of State was against them, public feeling began to grow in their favor, and their meetings were resumed with more or less of publicity, and with little interruption. But the Council of State, ere its powers expired, wishing to strengthen the efforts they had made against the Christians, who are there termed Methodists, or *Momiers*, proposed a project for a decree to the Great Council, which answers to our Parliament, and is the sole legislative body in the canton. The Great Council rejected the proposed decree, and this was in itself a symptom of reaction ; but, at the same time, they granted to the Council of State, which answers to our Executive Government, full powers to prohibit all such meetings as were referred to in the ordinance, and to stop them when they deemed it right to do so. Acting under this full power, the Council of State issued a still more severe decree than that from which I have read an extract, and inflicted severe penalties on those in the canton who were not members of the established church, and who at this time still met for worship.

Under these circumstances it was that the interesting meeting for worship took place, of which an account has been read by your secretary to-day, when those who could not meet either in their chapel or in their houses to worship God, made the blue sky the dome of their temple, and made the forest resound with hymns of praise to their Creator and their Redeemer. If their enemies cursed them, at least they could gather comfort and courage from hearing the very warble of the birds in the boughs around them ; nature seemed to bless its Maker ; and, from the sight of their mother earth, they gained fresh courage and constancy in worshipping Him who liveth for ever and ever, and whose dominion is over all. It is under these circumstances that I am required to ask your sympathy with our persecuted brethren.

The first feeling to which these facts give rise, is naturally one of warm indignation against their persecutors. Many things may tempt us to feel that indignation. Such persecution is peculiarly vexatious in a country like the Canton de Vaud, because there liberty is on every one's lips ; because there each man is jealous of every social and political right he exercises ; but the very men who were so jealously maintaining and guarding every right, even the smallest, which they possessed, manifested this blind disregard to the most precious of all liberties claimed by their fellow-men. It is peculiarly vexatious to see such a course taken by a country which governs itself, because it is a libel on the self-government of a nation, and it seems to indicate to the world that it is not safe that a people should govern themselves, lest a majority should inflict grievous and intolerable wrongs on a minority whom they condemn. It is peculiarly vexatious to think that such wrongs were inflicted in the Canton de Vaud, because there are on either side of that canton two other cantons which have manifested an opposite degree of rectitude and intelligence. The Canton of Geneva has proclaimed the universal right of all its inhabitants to worship God according to their own consciences ; and the Canton of Neuchâtel has followed the same good example. But the conduct of the Canton de Vaud is still more vexatious, because,

of all people in the world, the inhabitants of this canton have manifested most readily, perhaps, I may say, most precipitately, their warm, their boisterous, their enthusiastic congratulations towards the French people at the recent events which have taken place in France. But while that nation, which they were almost worshipping in the idolatry of their political congratulations, was relaxing and tearing off the chains which were imposed on Christian men in its community, and proclaiming to the world that every French citizen should have a right to maintain whatever religious opinions he pleased, and to promulgate them peacefully to his fellow-men, the people of the Canton de Vaud were acting in direct opposition to the course pursued by those in France, whom they professed so much to admire. It is still more intolerable in them thus to act, because the French nation is, in all probability, at this moment about entirely to separate the church from the state; to withhold altogether any public provision from the ministers of the different Christian bodies in that country; and to proclaim legislatively an entire equality among all the different bodies bearing the Christian name; while the Canton de Vaud is pursuing the course I have described, ostensibly and avowedly only to support their own established form of worship.

Under these circumstances, then, it is natural for us to feel indignation. Indignation may be virtuous in its origin, but it is extremely dangerous for any man to indulge it. Indignation is connected with the pride of superiority,—indignation prompts us to repel force by force,—indignation makes us wish to show that we have greater power than those towards whom we feel that indignation. It is far better to look above it. It is far better to see the hand of One who is mightier and wiser than men, and to ask ourselves most seriously what designs he may be supposed to have, what designs we may gather, from the course of events, he has in allowing that course of events to take place; for, let men rough-hew their own schemes as they may, let us remember that He who does not allow a bird to fall to the ground without His permission, over-rules every one of those schemes for

purposes which are alike benevolent and wise. Can we see no wise and benevolent purposes which are indicated by these dispensations of His providence? I think we can.

Let us recollect, my friends,—and it is well for you, and me, and all churches to recollect too,—that the tendency of every individual Christian, and the tendency of every Christian church, is to declension and sloth and coldness; and the churches of Vaud had not escaped that tendency, and they were living in ease and comfort; evangelical, in truth, it may be, sometimes manifesting an easy zeal, but they had grown careless and lethargic. Suffering has taught them a severe, but a salutary lesson; a lesson which we may pray God not to be obliged so to learn, and the necessity of which we should try to avert by using our privileges truly and well. They were, in the state of their comfort and prosperity, with the sun shining in their lovely climate, and their beautiful land flowering at their feet,—they were disposed to manifest jealousy towards one another; and that part of the report which has been put into my hand, referring to that canton, states, that your own missionaries had several obstacles to contend against in the jealousy of some of these good men who are now suffering in their turn. All have expressed their liveliest sympathy with their suffering brethren of the Free Church. Those ministers of the Free Church are now, in as brotherly a spirit, officiating in your missionary labor; so that these circumstances have brought Christians together, while they have been separating Christians from the world; and it is hard to say which of these two benefits is the greater. Christians want to be more separated in all religious matters, from the world, and to be more united together, in their worship, their love, and their brotherly action, with all who love the Lord Jesus Christ, throughout the world.

If we can already see that those sufferings, which did demand our sympathy, it is true, have already improved the Christian character and energy of our brethren in that country; on the other hand, there are other salutary influences, which are most obviously beginning to act

on the population at large through these events. It appears to me to be distinct, that the greatest virulence that has arisen against these good men in that canton has not arisen simply and solely from the natural hatred which men feel to the restraints of the Gospel, and its spiritual doctrines. That is always enough, it is true, to account for any active opposition; but in the present case there was this additional feeling, that the populace in the Canton de Vaud, who felt a great dislike, jealousy, and even hatred in many instances of their former governors, perceived those governors, with the best intentions, to be in strict alliance with the evangelical ministers of the canton; they saw that they were sustained by them, appreciated by them, and that their interests were promoted by them. When, therefore, they saw this, this popular hatred against the existing government was necessarily transferred to those who were supposed to be their allies and friends; and I know, from a conversation with a gentleman connected with that canton, that the belief existed among the people, that the evangelical ministers with their flocks, were a political party against them. They did not believe their religion to be true, but they thought it to be official, worn for the sake of worldly ends, and by which worldly ends, contrary to their own views, were to be supported. They can now think this no longer; for they have seen politicians of every class deserting these persecuted men, and yet these persecuted ministers manifesting an unalienable allegiance to the truth which they have discovered and maintained.

It is true, they have been silenced; they are banished from the pulpits which they once filled; but their sermons, even when most eloquent and most earnest, perhaps excited the admiration of their hearers, but never scarcely penetrated their hearts. That canton, notwithstanding the influence of many faithful men, degenerated into mere irreligion: their sermons were heard and admired in the pulpit; but were forgotten in all the week besides; but their silence now is a louder sermon, that knocks at the door of every heart,

that reaches every one who listens to it, that finds an echo in his mind from which he cannot protect himself; it is the sermon of a blameless, suffering life in the promotion of Christian truths. That sermon speaks, if they are excluded from their pulpits, and hunted from the humble meetings which they have substituted for their great congregations; and when your own missionaries, in common with them, meet in the forest, or on the brink of the lake, or wherever an opportunity occurs, the very knowledge that there are a few remaining who will, in spite of persecution, still meet to praise God, still meet to implore unitedly his blessing, and still listen to the sound of redeeming love, this speaks to the conscience of all, and bids them turn to God. And when they see men that were before jealous of each other, now united as a band of brothers, this adds to the blessed influence which is excited on their hearts. The feeling which before prevailed is now fast vanishing; it must vanish, because its whole foundation is destroyed; but, on the other hand, there is a new principle taking the place of the irritation which the populace before felt, for even the populace itself is not destitute of generous emotion, is not incapable of some right feeling; when they see that the very men, whom they thought leagued with those whom they supposed to misgovern them, are now everywhere proscribed, and bear it patiently, prosecute their benevolent labors with unremitting exertion, driven from one place will meet for prayer in another, and if they are not found occupying the pulpit in their cathedral, are found by the bed-side of the dying, and amidst sickness and want,—sympathy arises in place of that irritation: and I believe the religion of the Canton de Vaud will be vastly accelerated and augmented by the circumstances that now appear so disastrous, if we only have patience to wait for the results. If I ask for your sympathy with your suffering friends in that canton, permit me to remind you, that the best expression of your sympathy is to sustain their exertions. . . . —*Wesleyan Missionary Notices, July, 1848.*

## Mission House: New-York, September, 1848.

### RECENT INTELLIGENCE.

**OTTAWA MISSION.**—The Rev. P. Dougherty, in a letter dated July 28th, writes encouragingly of the attendance at public worship and the Sabbath School, and mentions the addition of seven persons to the church, as stated in our last number. At the date of his letter, the village was almost deserted, the Indians having gone to their fishing ground; but they do not neglect their fields. Mr. D. speaks of their corn crop as looking very promising, and mentions some matters of a business kind, which show that they are making progress in the arts of civilized life. This is no more than might be expected, as the Gospel has been received by so many of their number.

**INDIA: FURRUKHABAD MISSION.**—Letters have been received of dates to the 10th of May. The Rev. D. Irving says, "In the Institution there has been much sickness but no deaths; while, spiritually considered, there is much deadness and indifference to eternal things." One of the most promising scholars in the first class of the city school, having given pleasing evidence of piety, was admitted to the church by baptism. This event caused no little sensation in the native community. Mr. Irving writes concerning this young man, "Our late convert from the city school is doing well, and giving every outward evidence of a change of heart. Our oldest bazar school is broken up on account of Dhokeel's baptism. The teacher will, however, be transferred to the city; where we hope to form as good a school, and one that will tell more effectively upon the high [or city] school."

**SAILING OF MISSIONARIES.**—On the 3d of last month the Rev. Messrs. James R. Campbell and John S. Woodside and their wives sailed from Boston for Calcutta in the ship *Dolphin*. These missionaries are of the Reformed Presbyterian Church, and will be stationed at Saharanpur, in connexion with the Lodiana mission. Mr. and Mrs. Campbell, as our readers are aware, are returning to their field of labor, Mrs. Campbell's health being in a great measure restored. They leave their two oldest children in this country under the care of their friends, and take their two youngest with them.—Interesting religious services were held with these brethren before

their departure, in Philadelphia, this city, and Boston. We ask for them the prayers of the churches, and commend them to the gracious care of the Head of the Church.

### CHILDREN OF MISSIONARIES IN THIS COUNTRY.

There are now in this country three sons of the Rev. James Wilson, a son and a daughter of the Rev. Jesse M. Jamieson, two sons of the Rev. James R. Campbell, two sons and a daughter of the Rev. John H. Morrison, two daughters of the Rev. James L. Scott, and a daughter of the Rev. John E. Freeman; besides two daughters in England of the Rev. John Newton. These children are living in different places, under the care of the personal friends, in most cases, of their parents, and are all attending schools at their several places of abode.

Some persons are disposed to call in question the propriety of missionaries sending their children to a distant country. Certainly no reasons but those of the strongest nature would make any parent willing to adopt such a measure. With our missionary brethren it is a question in most cases not of expediency but of necessity. They cannot bring them up safely in the midst of the pollutions of a heathen population, nor provide for them a suitable education under the extremely unfavorable circumstances of heathen countries; and if they could do so, it would yet in nearly all instances be impossible to procure for them adequate employment when they become old enough to enter on the duties of active life.

The alternative then before the missionary parent is, either to leave his work and return home with his children, or to consent to their leaving their father's house, and seeking a home in a distant land. To yield them up at so tender an age, to the care of others in a distant country, is the severest trial of missionary life. Those of our readers who are parents can in some degree appreciate this sacrifice.

It is a sacrifice made for Christ. He will support those of his servants who are called in his providence to make it, by his all-sufficient grace. He will also watch over their children. But it

is right that the members of the churches should sympathize with those of their brethren, who, for the promotion of our common work in Christ's name, are called to meet with these trials. Is it not proper also that their children should have an affectionate remembrance in the prayers of Christians ?

DONATIONS OF CHILDREN :

FROM MAY 1, 1847, TO MAY 1, 1848.

The amount of funds received from this source, as acknowledged in The Foreign Missionary of this month, is \$3,748 33,—exceeding the amount received in any former year by several hundreds of dollars ; and this amount has been given by a greater number of donors. This advance is truly encouraging.

If we view these donations as a part of the general funds of the Board, we see their importance in the fact that they are more than equal to the outlay for the Amoy and Siamese missions together, or for the Chippewa and Iowa missions together ; in other words, the operations of the Board in giving the Gospel to the heathen must have been diminished to the extent of these

missions, in a pecuniary point of view, if it had not been for the liberality of our young friends. But, however important these donations may be for the support of the missions now, we prize them chiefly as the first-fruits of a blessed harvest, which shall be gathered in the future years of the church and the world.

We dwell, however, with still greater satisfaction upon the effects of these donations on our children themselves—promoting their intelligence, self-denial and liberality ; preserving them from the spirit of worldliness and self-indulgence ; and above all, leading them to Jesus, not only as the guide of their youth and their example, but as their God and Saviour. Such we believe to be the tendency of this work of piety. If our children are encouraged to engage in it heartily and from right motives, we cannot doubt but that in greater or less degree, these happy results will be effected. Nor can we doubt that the Saviour himself smiles upon the efforts of the younger members of his family to bring honor to his name. We verily believe that no ordinary blessing from on high will attend these efforts. And we trust that all who are parents or teachers will continue to promote an enlightened and prayerful interest among their children in this work of the Lord.

DONATIONS TO THE BOARD OF FOREIGN MISSIONS,

IN JULY, 1848.

<i>SYNOD OF ALBANY. Pby. of Troy.</i>		<i>Pby. of Long Island.</i>		
Stillwater 1st ch ann coll 77, mo con colls 23	100 00	East Hampton ch mo con	4 80	
<i>Pby. of Albany.</i>		<i>Pby. of New-York.</i>		
West Galway ch, 'a member,'	5 00	Wallabout ch mo con 2 74 ; First ch N Y mo con 39, Sab sch to ed <i>W W Phillips</i> in China 6 25, for <i>Ottoc</i> and <i>Omahaw</i> mission 12 50, <i>Andrew Reed</i> 15 ; <i>Forty-Second</i> street ch, N Y, mo con 9 42, special coll for French mission 19 ; <i>Madison Avenue</i> ch mo con 8 05 ; Sab sch, to ed <i>John D Wells</i> in China 6 25 ; <i>Tariffville</i> ch, Conn, mo con colls 10 ; <i>Brooklyn</i> 1st ch mo con 5 ; <i>Brick</i> ch mo con 2 10 ; <i>Chester</i> ch mo con 14 05 ; <i>Duane</i> st ch Sab sch, bal to ed <i>Henrietta Romeyn Beers</i> 5 15 ; <i>Jamalca</i> ch, Dr <i>Stelton</i> for French mission 10		164 51
<i>Pby. of Columbia.</i>		<i>2d Pby. of New York.</i>		
Windham 2d ch, of which one half for French mission	14 00	Scotch ch mo con colls, May 65, June 63, July 62, S D, for Institution for Protestant girls at <i>La Force</i> , France, 10, C A D 5, S R D, of which 5 for French mission 15 ; <i>Peckskill</i> ch coll for French mission 10, mo con 2 60 ; <i>Canal</i> st ch, 'a member' 20	212 50	
<i>SYNOD OF BUFFALO. Pby. of Wyoming.</i>		<i>SYNOD OF NEW JERSEY. Pby. of Elizabethtown.</i>		
Warsaw ch mo con	5 00	Plainfield 1st ch Sab sch, on account of the Bond		
<i>Pby. of Buffalo City.</i>				
Aurora ch	4 00			
<i>SYNOD OF NEW-YORK. Pby. of Hudson.</i>				
Deer Park ch mo con	5 65			
<i>Pby. of North River.</i>				
Rondout ch Sab sch, in part to ed <i>Walter Crane Phillips</i> at Canton, China, and <i>Martha Wurts</i> in the Creek Nation, 12 50 ; <i>Fishkill</i> ch 25	37 50			
<i>Pby. of Bedford.</i>				
South Greensburg ch mo con colls	14 42			

scholarship at Allahabad 5, Miss Jane Van Der- veer, to sup a scholarship at Allahabad 12; Springfield ch for French mission 21	38 00	<i>Pby of Sidney.</i> Piqua 1st ch 22 70, less 3 for Foreign Missionary; Newton ch, Fleicher, O, in part 4; Master J H M H 27 cents; Urbana ch, J C Smith 1, Master C McGill 27 cents; Salem ch 4 70; Troy ch in part 6 18, Col Wm Barber and family 12, chil- dren of cong 1 60	49 72
<i>Pby. of New-Brunswick.</i> Princeton ch Queenston Sab sch, in part to ed a child at Allahabad 5; Titusville ch for French mission 7; Allentown ch 31, John Vanderbeck & little Robert Vanderbeck 10 cents	45 10	<i>Pby of Maumee.</i> Eaton Valley ch 12; Lima ch 11	23 00
<i>Pby. of West Jersey.</i> Deerfield ch, Mr and Mrs Ker 15, cong col 92 04, of which sums 100 to cua their pastor, the Rev JACOB W E KER 1 d	107 04	SYNOD OF INDIANA. <i>Pby. of Salem.</i> Bloomington ch 3 41, M M Campbell for France and Ireland 9 03;	12 44
<i>Pby. of Newton.</i> Belvidero ch, John M Sherrerd for Ireland 50, Sab sch 2	52 00	<i>Pby. of Vincennes.</i> Terre Haute ch	25 00
<i>Pby. of Susquehanna.</i> Wyalusing ch for French mission 15; Towanda ch for French mission 15	30 00	<i>Pby. of Crawfordsville.</i> Eugeze ch, bal	2 00
<i>Pby of Luzerne.</i> Wilkesbarre ch for French mission 10; Tamaqua ch, Samuel Heaton 1, William Heaton 1, Eliza- beth Heaton 1; Tunkhannock ch 4	17 00	SYNOD OF N. INDIANA.— <i>Pby of Michigan.</i> Pontiac ch 7; Lymouth 1st ch, of which 10 for French mission, 15 25	22 25
SYNOD OF PHILADELPHIA. <i>Pby of Philadelphia.</i> Phila 7th ch, Margaret Bradin for French mis- sion 5; Treydlin ch 20 60	35 60	<i>Pby of Lake.</i> South Bend ch for French mission 5; Valparaiso ch for French mission 6 50	11 50
<i>2d Pby. of Philadelphia.</i> Arlington ch for French mission 18, juv miss soc, hal to con Miss S B SMITH 1 m 15	33 00	SYNOD OF ILLINOIS. <i>Pby of Schuyler.</i> Macomb ch for France and Ireland	10 00
<i>Pby. of Newcastle.</i> New London benev soc 50; Newcastle ch, Del, for the French mission 16; Brandywine Ly- ceum 19 06	85 06	SYNOD OF MISSOURI <i>Pby of St. Louis.</i> St Louis Mo 2d ch, Mrs Finley's school in part, to con Rev HENRY V RANKIN 1 d	28 00
<i>Pby. of Donegal.</i> Marietta ch for French mission 10; Donegal ch for French mission 1; Churchville ch Md 25; Mid- dle Octorara ch, bal of sub'n 2	38 00	SYNOD OF KENTUCKY. <i>Pby of Louisville.</i> Mulberry ch mo con colls 9 45 for French mission 35 70, HENRY T MORTON for do and to con himself 1 m 30; Louisville 1st ch mo con 3	72 15
<i>Pby. of Baltimore.</i> Baltimore 2d ch mo con coll 49 25, Sab sch in part to ed two children in Nor India 35 10, children of Mrs Harmon Brown, to ed Mary Wilson, at Futtehgurn, Nor India 25	109 25	<i>Pby. of Muhlenburg.</i> Henderson ch for French mission	25 00
<i>Pby. of Carlisle.</i> Petersburg ch, miss'y box of children of J Matteer 2, miss'y box of children of W B Brandon 3; Great Conewago ch 50 75; Buffalo ch, bal of sub'n 5 50; Gettysburg ch Sab sch, hal of contribu- tion 20 cents	61 45	<i>Pby. of West Lexington.</i> Lexington 1st ch Rev R J Breckenridge DD, and a few friends for the Evangelical Society of Geneva 200; Frankfort ch, three mos con colls 15 55; Union cb, Mrs Anne Dooley 5	220 55
<i>Pby. of Huntingdon.</i> West Kishacoquillas ch for French mission 4; Lewistown ch 25	29 00	SYNOD OF VIRGINIA. "———" Mrs R A Mayo 2 50; "———" a lady for French mission 1	3 50
<i>Pby. of Northumberland.</i> Washington ch 62; Bethel ch 11 35; Great Island ch for French mission 15	88 35	<i>Pby. of Lexington.</i> Augusta ch, James Nelson for French mission 10; Staunton ch, of which 5 for French mission 26 75	36 75
Less from contributions from Lewisburg ch in May for Missionary Chronicle	10 00	<i>Pby. of West Hanover.</i> Cah Creek ch for French mission 5; Lebanon ch 16 71; "———" ch, per Rev W C Scott 5 75	27 49
SYNOD OF WHEELING. <i>Pby. of New Lisbon.</i> Deerfield ch for French mission 8, scm for miss soc to ed John Hartzell and Anna Maria Stratton in Nor India 50	58 00	<i>Pby. of East Hanover.</i> Richmond 1st ch mo con 16 87; Richmond 2d ch Sab sch to sup a colporteur in France 15 50; Powhataw cb for French mission 15	50 37
Ashland ch for French mission	5 00	SYNOD OF N. CAROLINA. <i>Pby of Fayetteville.</i> Mount Carmel ch for French mission 5; Harmony cb for French mission 4 40	9 40
SYNOD OF CINCINNATI. <i>Pby of Miami.</i> Washington ch 7 82; Franklin ch 13; New Jer- sey ch 22 80; Dayton ch 83	126 62	<i>Pby. of Concord.</i> Rocky River ch for French mission 17; "———" Mr Greenlee 12	29 00
<i>Pby. of Oxford.</i> Oxford ch, J Murrell 2; Venice ch 1 20; Camden ch for French mission 4 37	7 75	SYNOD OF W. TENNESSEE. <i>Pby of Holston.</i> Knoxville 1st ch for French mission	20 00
		SYNOD OF MEMPHIS. <i>Pby of Chickasaw.</i> College ch for French mission	5 00
		<i>Pby. of Arkansas.</i> Little Rock ch, of which 41 30 for French mission	42 30



<p>SYNOD OF S. CAROLINA. <i>Pby of S. Carolina.</i></p>			
Bethany ch for French mission 12; Willingtou ch mo con colls 20	32 00	Bethsalem ch for French mission 6 97; Louisvile ch for do 6 60; Lebanon ch for do 6 43; Aberdeen ch for do 5	25 00
<p><i>Pby. of Bethel.</i></p>		<p>LEGACIES.</p>	
Purity ch for French mission 27; Yorkville ch, in aid of the religious press of France 32; Captain John Blair 50; Ebenezer ch 30	139 00	New York, legacy of John Scott, dec'd, per John S. Boyd, exe'r	1000 00
<p><i>Pby. of Charleston.</i></p>		Allegheny City, Pa, legacy of Miss Eliza Ann Park, dec'd	1359 33—2359 33
Beech Island ch 10; Charleston 21 ch mo con 14 96	24 96	<p>COLLEGES AND SEMINARIES.</p>	
<p>SYNOD OF GEORGIA. <i>Pby of Hopewell.</i></p>		Philadelphia Society of Nassau Hall, Princeton, N J	8 06
Athens ch children's contribution 13; Milledgeville ch, 'a youthful friend of missions,' for Nungpo mission 8; Clarkesville ch 5; Greensboro' ch 34 15	60 15	<p>SYNOD OF THE REFORMED PRESB. CHURCH.</p>	
<p><i>Pby of Flint River.</i></p>		Received from George H Stuart, Treas for North India Mission	1650 00
Fairview ch, of which one half for French mission 20; Alcovia ch, of which half for French mission 5	25 00	<p>MISCELLANEOUS.</p>	
<p><i>Pby. of Cherokee.</i></p>		N York, Miss Matilda Bleeker, for Bazar School at Lodiana	25 00
Lafayette ch 10; Pea Vine ch 8 65; Chickamauga ch 8 10; Sardis ch 20 50; Roswell ch mo con colls 25	72 25	Somerset, Pulaski co, Ky, 'some friends of the Gospel,' for French mission	5 00
<p>SYNOD OF ALABAMA. <i>Pby of Tuscaloosa.</i></p>		"—" for Evangelical Society of Geneva £100	438 23
Bethel ch for French mission 7; Union ch in part 7 70; Gamesville ch 160; Mesopotamia ch juv miss soc. for the education of a heathen youth at Futteghurh 10; Tuscaloosa ch 110; Greensboro' ch Sah sch in part, to ed <i>Wm Stedman Peck</i> at Futteghurh 15	299 70	"—" for Book Soc of Toulouse £100	438 88
<p><i>Pby of East Alabama.</i></p>		"—" for Evangelical Soc of Geneva	540 00
Providence ch for French mission 7; Prattville ch 3	10 00	"—" for China and India	2540 00
Note.—Of 62 acknowledged in last Chronicle as received from Treas. of Pby, 19 50 was from Wetumpka ch in this Pby.		"—" for American Indian missions	1000 00
<p>SYNOD OF MISSISSIPPI. <i>Pby of Mississippi.</i></p>		New Hamburg, N Y, Masters M and S Waterbury, (fruits of self-denial)	6 00
Pine Ridge ch for French mission	20 00	"—" A friend for French mission	50 00
<p><i>Pby. of Louisiana.</i></p>		"Spencer Creek, Pa," collection made at a debating club	5 25
New Orleans 1st ch, 'an individual,'	100 00	"—" A lady for Lodiana mission	5 00
<p><i>Pby. of Clinton.</i></p>		"—" "A friend,"	1 00
Madison Parish 1st ch for French mission	60 00	"—" Mrs Luke	1 00
		Total,	\$12,216 90
		DONATIONS IN CLOTHING, &C.	
		Mrs K—N Y, one box clothing	42 00
		Dorcas Society, Plainfield 1st ch, N J, one bundle clothing	10 00
		Ladies of Bethany ch, N C, one box clothing	— —

FORM OF A BEQUEST TO THE BOARD OF FOREIGN MISSIONS.

I bequeath to my Executors the sum of \_\_\_\_\_ dollars in trust to pay over the same in \_\_\_\_\_ after my decease, to the person who, when the same shall be payable, shall act as Treasurer of the Board of Foreign Missions of the Presbyterian Church in the United States of America, to be applied to the uses and purposes of said Board, and under its direction, and the receipt of the said Treasurer shall be a full and legal acquittance of my said Executors for the same.

## DOMESTIC MISSIONARY CHRONICLE.

VOL. VII.

SEPTEMBER, 1848.

No. 9.

## Board of Domestic Missions.

## IMPORTANCE OF DOMESTIC MISSIONS.

The appended extracts are from the pen of the venerable Dr. Alexander, of Princeton. While we would not move a finger to retard the work of Foreign Missions, but rather do all in our power to advance its interests, let us not forget the exceeding great work which is set before us at home. Thus remarks Dr. Alexander, taking for his motto, "The present time is the season for exertion."

"Christ blamed the Jews for not discerning the signs which had relation to his kingdom. The same charge may, perhaps, be brought against his professing people now. They are quick in perceiving what will tend to their worldly wealth and prosperity, but dull in discovering the signs which should govern their conduct in promoting the welfare of Zion. It may seem to some that the importance of Domestic Missions must be very much the same *at all times*, as long as there shall remain regions destitute of the regular administration of the gospel. But it cannot but be obvious, on the slightest reflection, that this subject is invested with an importance in *our country*, which does not attach to it in the older countries; for there everything is in a more fixed and permanent state. But here, every year, large districts of country are filling up with inhabitants, where a few years ago there were none, except the children of the forest, and the wild beasts. These first settlers are seldom careful to carry the means of grace with them, and thus we have large districts with an increasing population, without the stated administration of the Word and ordinances. If this

population is neglected by evangelical Christians, they will either grow up in ignorance of the truth, or the teachers of error will sow among them the seeds of their pernicious doctrines, from which it will be difficult afterwards to deliver them. While Society is forming, it is of the utmost importance to implant the principles of truth and piety. The labors of one evangelical missionary, passing transiently through a new settlement, have often not only a salutary, but a permanent effect. Too much has been said against the efficiency of the itinerant labor of faithful ministers. Some such have had seals of their ministry wherever they preached, and while they passed away, and might never know anything of the success of their labors, the fruit has been permanent. The writer could relate many instances of this kind which have fallen under his own observation. The truth is, the labors of missionaries in the new settlements, are followed by more conversions than those of settled pastors; who often have to complain, that their people become Gospel hardened, and they appear to labor in vain, and spend their strength for nought. No one who has not witnessed it can conceive of the eagerness with which people in the new settlements press to hear the Gospel, and how sensibly they are often affected with the simple preaching of the truth.

But my main object in these remarks is, to point out the importance of *the present time* as a season for vigorous exertion. There are now a number of territories rapidly filling up, and some which were a few years ago a howling wilderness,

knocking for admittance as states into the Union. There is Florida, Iowa, and Wisconsin, in which there will soon be found millions of immortal souls. The two last of these has been peopled with a rapidity which perhaps has never been equalled. One good missionary *now* may be of more value than ten some years hence. And the people are crying for help, and solicitous to have ministers sent among them. If we do not occupy this ground, others will; and it may be such as will either wholly or in part mislead the people from the right way. Besides these territories, in the western and south-western states, there are hundreds of square miles, in regions easily accessible, where the sound of a Presbyterian's voice is never heard. And yet, probably, as many of these people are from a Presbyterian stock as any other. Now is the time for exertion in this cause. Now the same means will accomplish much more than at some future period. Providence evidently assigns to us the supplying of this wide destitution. But what is the church doing? Has she felt the importance of the duty which has devolved upon her? It is to be feared that a profound sleep has seized upon a majority of professors. O brethren, let us work while it is called to-day, before the night cometh when no man can work.

But can suitable missionaries be obtained to go to the far west? Yes, they can. There are now pious and well qualified young men, who wish to go.—*Pittsburg Presbyterian Advocate*.

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#### AN EXAMPLE OF LIBERALITY WORTHY OF YOUTHFUL IMITATION.

In the receipts of the Board of Missions for the month of July, published in the present number of the Chronicle, is a valuable legacy from Eliza Ann Park, a young lady, late of Alleghany city, and a member of the Presbyterian Church of which the Rev. Dr. Swift is pastor. In acknowledgment of this valuable gift to the cause of Domestic Missions, and for the benefit, more especially, of the youthful portion of our readers, we gladly transfer to our columns from "The Pittsburg Presbyterian Advocate" a brief notice of this interesting female, from the pen of her esteemed pastor.—Ed.

Miss Eliza Ann Park, deceased on the 8th day of October last, in the 23d year of her age; her death was announced at the time in several papers, and these remarks are rather remembrances of the past, than an obituary notice of her death. Naturally endowed with an active and vigorous mind, improved by a finished education, her unusual vivacity and buoyancy of spirits and conversational powers, prepared her to constitute an attractive member of every circle in which she mingled. About four years prior to her decease, and in an interesting season of revival, she became a professing Christian, and under circumstances of religious impression, calculated to give satisfactory evidence of the reality of a saving change of heart, and the sincerity of her consecration to God.

The illness which terminated her life was long and trying; for many weeks holding herself and friends in alternate hope and fear, but gradually, though imperceptibly, undermining a naturally vigorous constitution. The patience, and submission, and cheerfulness which she habitually exhibited under all the fluctuations of her illness, were manifest and striking. While the religion of Jesus thus appeared to shed its benign influence upon her mind, imparting peace and trust in Christ in the prospects of eternity, it seemed to be graciously fitting her for another and better world. A few days before the fatal close of her protracted illness, the writer, in company with a senior elder of the congregation, entered, by special request, her dying chamber. "I have," said she, after a few words of prayer were ended, "done but little for the cause of my Saviour in my past life, and I wish now, with your counsel and assistance, to make my will, and leave something to promote the interests of religion when I am gone."

The American Bible Society, the Assembly's Board of Foreign and its Board of Domestic Missions, were the three organs through which she chose to convey her offering to its intended objects; and the sum of 4087 dollars was devised and left to be equally divided between them.

Having thus, with remarkable calmness, adjusted her worldly interests, and implored a blessing on each of her brothers and sisters, and upon that mother who had so

tenderly and judiciously reared her up amidst the perils of her childhood and her youth, and bidding farewell to all the scenes and associations of earth, she soon sank into the arms of death; but that cheerful acquiescence in the will of God—that affectionate voice, and that trembling hand, with which she last wrote her name, will long live in the recollections of those who were then present.

But I must not forget that upon her character and her death it is not the object of these lines to dwell. They refer chiefly to the rare occurrence of such bequests in behalf of the cause of Christ among any class of professing Christians, and especially among those who are removed in the bloom of youth.

Should not the example of this gifted young sister in the household of faith, arrest the attention of the young, and especially of the *daughters of Jerusalem*, in all our congregations. They may not be

called to die as early in life as she, or find it in their power, if this should be so, to leave as large a sum for Christian Missions, and the dissemination of the Word of God; but how befitting the pure, and gentle, and generous fervors of their sex are such simple, virtuous, and holy endeavors to improve the world, to enlighten the benighted, harmonize the ferocious, and improve the condition of society, even in its outward elements. How large the amount of good which the young female members of the church might accomplish, if they were to lend the warm, and attractive, and devoted influence of their personal exertions to the great enterprise of Christian philanthropy? Shall not the considerate thoughts and dying example of Eliza awaken many a holy aspiration of this kind in the hearts of those who, like her, belong to the church of God. S.

*Allegheny, May 28th, 1848.*

## Letters from Missionaries.

### Illinois.

FROM A MISSIONARY IN MENARD COUNTY.

*Sacramental Season—The Church gradually growing, &c.*

On the last Sabbath in June, the sacrament of the Lord's Supper was administered in this church. The meetings commenced on Friday, and were numerous attended. A neighboring brother assisted me. It was a feast of fat things to God's people. The Lord spread his table in the wilderness, and manifested himself unto his people, as he doth not unto the world. Two persons were received on examination; one was a student in college, whose parents are not professors of religion. Our little church is gradually growing, not only in numbers, but also in efficiency. All who have united with us since I came here, appear to adorn

the doctrine of God our Saviour, and to walk worthy of their profession. Their light shines in the midst of the incumbent darkness. Both male and female members, are willing to take up their cross, and to engage in the public, as well as the private duties of the Christian. A female prayer meeting has been formed, which has been well attended, and I trust has proved a real blessing to the female portion of the Church.

I formed a catechetical class for the young people, which meets at my own house on Saturday afternoon. It is exceedingly interesting, and I hope will be profitable, not only to the pupils, but to myself.

Our Presbyterian female school, is now in vigorous operation, it is well patronized. The cry of sectarianism has died away. We have as many young females in attendance, as our teacher can manage; and

we are making provision to employ an assistant. This school will sustain itself, and afford a tolerably good interest on the sum invested.

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FROM A MISSIONARY IN RANDOLPH COUNTY.

*An interesting state of things.*

In one of my churches, the Chester church, the beginning of the present year found an unusually interesting state of things; in addition to the members added, as mentioned in my last, *six* more have since been received into the church on examination, making nine, as the result of the heavenly influences, which have recently descended on this portion of my charge. God's people have been greatly animated and encouraged, and we rejoice in these tokens of special favor, as evidences that God waits to be gracious, and fails not to answer the prayers of his people . . .

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FROM A MISSIONARY IN MERCER COUNTY.

*Important Missionary Field—Duty of the Presbyterian Church.*

I rejoice in being able to say, that the congregations at all my preaching points, have continued to increase. I have endeavored to sow the seed of truth—I trust it will spring up, and bear abundant fruit. My field of labor is continually presenting new calls for effort. As soon as God shall provide some of our more destitute churches in the Presbytery with the living ministry, this field will demand another laborer.

Every survey I take of this vast field of missionary operations, heightens its importance. It urges those, who are on the ground to a Paul-like energy, and it invites the laborer, who is *in reach of a field* already ripe, "to thrust in his sickle" and reap. I am daily more thoroughly convinced, that *our church* has a greater work to do in this western valley, than any other. For this work, the Presbyterian church is eminently adapted by the conservative power of its government, the strength and purity of its doctrines, and

the high and uniform standard of piety required of those who profess religion within its pale. God grant that it may be able to fulfil faithfully its high destiny in this land, that generations to come, may rise up and call her blessed, and that many may inherit eternal life, through its instrumentality. And may her Board of Missions continue to aid in gathering souls into the Lord's vineyard.

*Receipt of a Box of Clothing.*

God has recently sent us a box of clothing. Can you tell us to whom we are indebted for this valuable token of interest in the good cause? It has been opened in my family amid the cheerful, and childish remarks and questions of the missionary children, "what is mine?" and, "what is there for me?" You will accept the thanks of myself and family for its immediate service to us, and of others, who have received part of the contents with gratitude, remarking, "That nothing could be more seasonable." May the spirit of benevolence continue to send such welcome visitors into the families of missionaries; they will never come amiss, but always in season. May a blessing rest upon those whose hands have so often ministered to the necessities of the missionary. May they know by their own sweet experience, that it is more blessed to give than to receive. In the box, were twenty copies of Janeway's "Questions on Romans," a timely offering.

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**Ohio.**

FROM A MISSIONARY IN KNOX COUNTY.

*What even a Poor People can do, when they have a mind to work.*

The time to which my commission extended has expired, and there will be no application for its renewal. Whether the church will succeed without further aid from the Board, is an experiment. To sustain me they have in their subscriptions gone to the farthest point, to the full extent of their ability; and I have some fear, even beyond it. If all our churches would do, as this one has done, there

would be less demand on our Board. Several men here, who are poor, and live in log cabins, have subscribed from ten to twenty dollars each. We have but one man in the church, who can be said to be in good worldly circumstances, and his subscription is *fifty dollars*. I consider this as some evidence that God's spirit is still among the people.

Since my last report, *six* have been added to the communion of the church on examination, making in all for the two years that I have been connected with the Board, *forty-nine* members, *thirty-eight* of whom have been on examination. Thus, through the blessing of God, in that brief period, our little church has more than doubled its number. And I am quite certain, could you look into our church edifice, you would be astonished to see what a poor people can do, when they "have a mind to work." Under the smiles of heaven, we have one of the neatest, and most comfortable country churches in the synod of Ohio.

Feeling that this is my last report as a missionary of the Board, in behalf of our little church, I tender to the Board our sincere thanks for the aid and encouragement we have received in building up Christ's kingdom.

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FROM A MISSIONARY IN DELAWARE COUNTY.

*Good encouragement to Labor.*

Since I last reported, we have had nothing to discourage, but much to encourage the hope that God will continue to enlarge the borders of our Zion. In Brown church four were added on examination at our last communion, and several more are expected to unite with us soon. It is now my privilege to say, that a very interesting state of things exists in this congregation and church. So far as I have been able to discover, the members are all much revived in religion, and in their attention to the means of grace. There is a deeper sense of their obligation to Christ, and a deeper interest is felt for the salvation of the impenitent, than has been manifested for several years past. There is an increased spirit of prayer, and a greatly in-

creased attendance on religious meetings. Nor is this confined to meetings where there is preaching, but extends to the prayer-meeting. There is a spirit of inquiry among the impenitent, and an attention to the word, which evinces, that the influence of the Holy Spirit is felt in the application of truth to the conscience. Several are known to be deeply anxious, and some, we trust, have passed from death unto life. We have an interesting Sabbath school under the supervision of the elders of the church, and the scholars are making good progress.

The Union church have received an addition of *four* members since I last reported. We expect further additions soon. There is increased attendance, and increased attention in this congregation. We have three Sabbath schools within the bounds of this congregation, two of which are superintended by the elders. We have our church edifice, commenced in the spring, now enclosed, and hope to finish it before cold weather comes on. We are much encouraged to expect a gradual increase of the church, and enlargement of the congregations.

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FROM AN ITINERANT MISSIONARY IN WILLIAMS AND ADJACENT COUNTIES.

*Itinerant Labors and Results—Call for Laborers.*

Since my last report I have been employed in ministering to the *five little churches*, organized since last fall in this truly destitute region, and in extending still farther my labors for the partial supply of those in other localities, without the means of grace. I have held three communions since the first of June, each of which afforded a favorable opportunity for Christian intercourse between the members of the different little churches contiguous, and also for commending the doctrines, order, and our method of attending to the ordinances of God's house, to multitudes, who, being unacquainted with them, have been much prejudiced against them. These seasons, besides being deeply interesting, and profitable to Christians, I am persuaded, have made impressions, exten-

sively favorable to Presbyterianism, in the regions where they have been held. At our last communion in the Bethesda church, there was marked interest, and much solemnity at all our meetings. Large numbers were in attendance on the Sabbath, and I trust good impressions were made. I continued the meeting for five days, and should have continued it longer, but my strength failed from almost incessant riding and preaching.

I visited last week a part of Defiance county; collected together and preached to a number of Presbyterians. These expressing an anxiety to have a church organized among them, and the prospect of building up a church in that region being favorable, I felt constrained to comply with their request. I accordingly organized a church, with thirteen members, and two ruling elders. It is called Unity Prebyterian Church. There are seven or eight others, who it is expected will be received into that church, on examination at the next communion, the first Sabbath in September. And several families are coming in there, who will unite with them. I have also for some time been preaching at Bryan, the county seat of this (Williams) county. There are, as yet, but few Presbyterians there, yet they feel very anxious to have a church organized, and do what they can to secure the preaching of the Gospel among them. It is probable I will organize a church there before the close of my missionary year. I have an appointment to organize a church in Lucas county in August, and to administer the Lord's supper to Presbyterians in that county.

Thus, you see, I have abundant work to keep me constantly employed, and work laid out more than a month a-head; and could I attend to it, I could, without difficulty, find three times as much to do in the same field, to say nothing of two entire counties in the field assigned me, which I have not yet visited, and in neither of which is there a single Presbyterian church. Nor can I visit them without giving up the six churches I have formed, and the two stations, where I expect to organize others, and also a number of minor points connected with them, which would be losing much of the advantage, which I hope, with God's blessing, may

be gained by carefully nurturing them to a full maturity.

I would rejoice to give up to some two or three good brethren these churches, which now earnestly plead to have at least one third, or even one fourth of a minister's labors, and who would give according to their ability for his support; that I might go further in the accomplishment of the object of my mission, and cheer the hearts of others of Christ's flock, dispersed through this wilderness. Many of whom have probably not heard the Gospel preached by a Presbyterian for years. Oh! are there none among the number of those *seeking a place*, who will turn their eyes to this place, and listen to the cry that comes from these churches, and from this interesting, and important, but truly destitute field? that their hearts may be penetrated, and their souls filled with compassion for those who really hunger and thirst for the bread and the water of life. May we not hope for at least one or two, whom the love of Christ will constrain to practice some self-denial, and if needs be, give up some of the comforts of life, for the luxury of doing good to those who will bless them for it, in life, and through eternity.

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### Louisiana.

FROM A MISSIONARY IN THE PARISH OF RAPIDES.

#### *Interest among the Colored People.*

I have four stations at which I preach upon different plantations, each place supplied once in three weeks. At one of my places of preaching, I have the colored people from four plantations, belonging to one family of proprietors. At this place there has been an interesting state of religious interest for some eight or ten months past. Some *six or eight* give evidence of having met with a change of heart, two of them recently. There are from *seven to twelve*, who appear to be earnestly seeking the salvation of their souls. At another plantation, about five miles from Alexandria, there has also been an unusual interest upon the great subject. Four profess to have found peace in believing in

Christ, while some are anxious. At another place of preaching, about ten miles from Alexandria, I have been in the habit of catechising them after sermon. This is the only place, where I have as yet engaged in this exercise; various circumstances have prevented my adopting it at the other places. At my other place of preaching, which is twenty-seven miles from Alexandria, I have a very interesting congregation, many of them professedly pious. The proprietor, who is not a pious man, had permitted them to hold meetings and preach among themselves. But it was found necessary to change his plan, and I was invited to preach to them: they are now an interesting part of my charge. The Church of Christ needs waking up on the subject of the religious instruction of the colored population.

to pervade the whole congregation. They listen with attention and interest to the Gospel message; and we cannot but hope, that the Great Head of the Church will own and bless our labors to the bringing of many souls into his kingdom.

This Church has a small number of the excellent books of our Board of Publication, presented by a former pastor; and I could wish I were able to add to the number, but under my present circumstances, I am not able to make much addition to my own scanty library. Could we obtain a full set of the books of our Board of Publication, I think they would be the means of much permanent good. But there are so many calls for the donations of the charitable, and so few givers, that we dare not press our claims to their favorable notice.

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### Pennsylvania.

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#### FROM A MISSIONARY IN LUZERNE COUNTY.

##### FROM A MISSIONARY IN BRADFORD COUNTY.

*Important, but much neglected missionary field.*

.... I regard this as an important field, and which has been too long neglected. The consequences of this neglect are, that the seeds of error have been sown broad cast, up and down this valley, and among these hills; errors of the most dangerous kind have grown luxuriantly in this soil. Thus is this little flock surrounded on all sides by those who are hostile, and who view all our movements with a jealous eye. Their minds are prejudiced against the doctrines we love, either through ignorance of them, or because they are not congenial with their long cherished feelings and views.

Our congregations have been regularly increasing both in size and in interest, since I came to labor among them. The Church seems to be wakened up, and to feel deeply for the unconverted around us. I feel much encouraged to labor, although I do not yet see much fruit, but hope God has blessings in store for us. We are anxiously praying for a revival of religion here, and we trust these prayers will be heard. A deep seriousness seems at times

##### *Interesting revival of Religion.*

At the date of my last report, our little church was in the midst of a precious season of grace. An unusual degree of outward attention to religious things was succeeded by a season of very general awakening, and a revival of great power was experienced in our sister churches in connection with our own. I have never known a more general revival than this one; every household was affected. In visiting the congregation, I found scarcely any one who was not, in a greater or less degree, under the influence of new feelings. Our services were fully attended, and the audiences evidently under the influence of the conscious presence of the Holy Spirit.

At our last communion, we received as the fruits (in part) of this revival, *twenty-two* persons into our church, thus making the increase of our number, during our church year, *thirty-five*, being more than half of our whole number of communicants. Of these twenty-two, there were three, whose ages would average over sixty years. Several of them were young, the children of the church, there were ten of the number, who were heads of families. There has never been in this community a work of grace, which has made so power-



ful an impression upon society. Several of the most prominent individuals in our neighborhood have been brought to the feet of Jesus, and very many who have heretofore slighted the Saviour, and despised his ordinances, are now humble, and consistent disciples of that same Jesus.

We have to lament that the good work has declined, although still there are cases of deep interest, and several hopeful conversions among those who have not made a public profession. We hope to gather into our church, at our next communion season, several more souls, who have been made trophies of redeeming grace, during the revival.

Our Sabbath schools, prayer-meetings, &c., are well and regularly sustained. The review of the past three months greatly encourages me, and I feel well satisfied, that the vine which the Lord has planted here will grow and flourish, for it is his vine, and not mine, and in his hand it is safe. To his care I commit it, and to him be all the glory for this work of grace.

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### Virginia.

FROM A MISSIONARY IN PITTSYLVANIA CO.

*"Despise not the day of small things."*

When I notice in the Chronicle, that God is blessing many of the churches and congregations served by our missionaries, it gladdens my heart, I thank God, and take courage. I earnestly wish I could report something of the kind from this field. But it is not my privilege to report any special outpouring of God's spirit; still I would "not despise the day of small things." Almost everything connected with Presbyterianism here is in embryo, and nearly all the developments, which manifest themselves, are in our favor. My congregations are always large and very attentive. Frequently much feeling is exhibited by those who hear the preaching of the Gospel, but it would seem that the cares of this world, the deceitfulness of riches, and the lust of other things, enter in and choke the word, and it becometh unfruitful. In the early part of the quarter which has just terminated, by direction

of our Presbytery, I spent two weeks in the counties of Henry and Patrick, accompanied by another brother. We preached some eighteen or twenty times. The prospects for good in that field are encouraging; much feeling was manifested, and I think a very decided and favorable impression was made, especially at Patrick C. House. We left some six or eight persons of considerable influence and standing in the community, deeply concerned, and anxious about their souls. In my own immediate neighborhood there are several deeply interested on the subject of their souls' salvation. But they seem, as yet, unwilling to give up all for Christ. On the whole, I think the prospects are decidedly favorable now and have been for some time, for building up our Church. But it will require faith, and patience, and labor, before the fruit can be gathered. . . .

### *Groggeries suppressed.*

Our village charter, which excludes all traffic in intoxicating drinks from an area of two and a half miles square, went into operation on the first of March. The retailers have all left us, and our town has enjoyed two months of sobriety and quietness. But while the tide of intemperance is averted from our corporate limits, it still spreads its desolation over the country at large. Of this part, our jail contains a sadly large amount of living testimony. A young man has just been sentenced to a four years' discipline in the penitentiary for a theft committed in a state of intoxication. Another man, about fifty years of age, the son of Presbyterian parents, is awaiting his trial, on a charge of murder, perpetrated when drunk. Six others, among whom is a father, his two sons, and a son in law, are in confinement on a similar charge; they were all implicated in the same act, committed in a state of intoxication. I occasionally visit the jail, furnish the prisoners with testaments and tracts, converse with them, and when they desire it, pray with them. The man mentioned above, who had pious parents, manifested much feeling when I prayed with him. "O," said he, as the tears rolled down his face, "I never thought I should come to this." Rum has brought him where he is.

Our prospects on the whole are good. A commodious house of worship, the suppression of some of the most fruitful sources of vice, harmony among brethren of different denominations, the accessions of the past year, and the lively zeal manifested for the prosperity of the Church

among its members, are all parts of an encouraging nature. I may add to these, the prosperity of our schools, and a growing population. I trust the time is not far distant, when this Church will be able to support the Gospel without difficulty.

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### Mission Rooms, Philadelphia, September, 1848.

The first article in the present number of the Domestic department of the Chronicle, contains some valuable remarks on the "Importance of the present time as a season for vigorous exertions in the cause of Domestic Missions," to which we ask the attention of our readers. We can hardly hope to deepen the impression which these remarks are calculated to make by anything we can say, and yet this is a subject of such overwhelming importance, and the present time is of such unspeakable moment in this work, that we cannot forbear adding a word; and if we can only persuade the friends of this cause seriously to *think* of this matter, and honestly to *inquire* what is expected of them in this work, an important point will be gained. For well persuaded we are, if men, who love Christ, and really desire the salvation of their country, would only look at this matter in its real magnitude and importance, they could not withhold a helping hand. We have heard much of the work which is to be done in the mighty West, of the pressing wants of Wisconsin, and Iowa, and of the whole West, from the sources of the Mississippi to its mouth in the Gulf of Mexico. But the half has not been told us, nor perhaps could it be told. Thousands, and hundreds of thousands of immortal souls scattered through the country in that immense valley are literally perishing, *unknown* to their more favored brethren in other portions of our country; and they must perish, *unnoticed* and *unknown*, unless *sought out*, and God's remedy for the perishing be carried to them. We actually need at this moment a host of self-denying missionaries to go *in search* of the thousands scattered through our Western wilds, who are utter strangers to Gospel privileges. And in this work, in all our newly

formed States and Territories where society is in a forming state, who does not know the importance of *present* efforts? But the *mighty West*, as hitherto defined, is no longer the limit of the Domestic Missionary field. A new world has been added, and the cry comes to us from the shores of the Pacific Ocean, from Oregon, and California, Send us the Gospel which bringeth salvation. Texas, New Mexico, Santa Fe, are calling for Missionaries, and throughout all these immense regions where regular governments have not yet been established. The *present time* is emphatically *the time* for missionary effort. The Gospel should go with the first American settlers. It should be there, to mould society, and all its institutions. Dear brethren, the *present year* will be an important year in the history of our country. Its importance in the history of our missionary operations in this land none can tell. We will only add, in our present interesting position, God expects every man will do his duty.

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#### CORRECTION.

In the Annual Report of the Board of Missions for 1848 there is a mistake which has been pointed out to us, and which we now correct. The mistake occurs in page 49, in Dr. Plumer's report on the financial concerns of the Boards. It is there stated, that in the year 1838, the Rev. A. O. Patterson, as agent of the Board received for salary \$1200 with travelling expenses, say \$200. During that year 1838, and for the two years preaching, Dr. Patterson, had a general supervision of the central agency, and spent *three months* in visiting the churches, and for

these three months only, he received compensation from the Board. We give here on extract from the annual report of the Board for 1838, which explains this whole matter.

"The Rev. A. O. Patterson has had the general superintendence of his former field, including the Synod of Pittsburg and Ohio, and the three western Presbyteries of the Synod of Philadelphia. This brother has had a pastoral charge during the year, and has spent in the active duties of the agency only *three months*,

and *for this time only has he received compensation from the Board.* But his exertions in the cause have not been limited to the period of actual service. He has spent much time and labor in corresponding with ministers and churches; has attended the meetings of church judicatories; has employed voluntary agencies, and has sought in various ways to enlist the feelings and energies of others in the cause."

We deem the above explanation due to our respected brother.—EDITOR.

## RECEIPTS IN THE TREASURY AT PHILADELPHIA,

IN JULY, 1848.

SYNOD OF ALBANY. <i>Pby of Troy.</i>		SYNOD OF OHIO. <i>Pby. of Richland.</i>		
Stillwater 1st ch, N Y	21 63	Lucas ch, Ohio, per Rev Jas Rowland	3 50	
<i>Pby of Albany.</i>		SYNOD OF WHEELING. <i>Pby of Washington.</i>		
A member of West Galway ch, N Y	5 00	Elizabethtown ch, Va, per Rev J M McKennan	10 00	
SYNOD OF BUFFALO. <i>Pby of Ogdensburgh.</i>		SYNOD OF INDIANA. <i>Pby. of Salem.</i>		
Hammood ch, N Y, per Rev J M Macgregor	6 25	Bloomington ch, Ind	7 56	
<i>Pby. of Wyoming.</i>		SYNOD OF N. INDIANA. <i>Pby of Lake.</i>		
Warsaw ch, N Y	5 00	Valparaiso ch, Ind, for miss among the colored people	5 00	
SYNOD OF NEW-YORK. <i>Pby. of Hudson.</i>		SYNOD OF MISSOURI. <i>Pby. of Potosi.</i>		
White Lake ch, N Y, per Rev W B Reevo	6 75	Bellevue ch, Mo, per Wm Carson	1 25	
<i>Pby. of North River.</i>		SYNOD OF ILLINOIS. <i>Pby of Peoria.</i>		
Fishkill 1st ch, N Y	25 00	Lcwiston 1st ch, Ills	30 00	
<i>Pby of Bedford.</i>		<i>Pby of Wisconsin.</i>		
Pouodridge ch, N Y, per Rev Wm Patterson 30;		Waupum ch, Wisconsin, per Rev E S Peck	5 00	
Preston ch at Croton Falls, N Y, per Rev Joseph Nimmo 10	40 00	SYNOD OF VIRGINIA. <i>Pby of W Hanover.</i>		
<i>Pby of New York.</i>		Draft on the Treasurer of Pby		100 00
"A friend," through Rev D Wells 2000; Wallabout ch, N Y, 2 74; Williamsburg ch, N Y, a friend to Domestic Missions 5	2007 74	<i>Pby of East Hanover.</i>		
<i>2d Pby of New-York.</i>		Draft on the Treasurer of Pby		75 00
Scotch Presb ch, N Y, Robert Carter	10 59	SYNOD OF SOUTH CAROLINA. <i>Pby of Bethel.</i>		
<i>Pby. of Long Island.</i>		Hopewell ch, S C, per Rev James R Baird		5 00
East Hampton ch, Long Island, 25 50; and Huntington ch, L I, 11 47	36 97	LEGACIES.		
SYNOD OF NEW-JERSEY. <i>Pby. of Luzerne.</i>		Legacy of John Scott, dec'd, late of New York, per John S Boyd, exc'r		1000 00
Tamaqua ch, Pa, per Rev B F Bittinger 4; Tunckhaunock ch, Pa, per Rev C K Lanc 4	8 00	Legacy of Miss Eliza Ann Park, dec'd, late of Allegheny, Pa, per Mrs Margaret Park, exc'r, through Rev E P Swift, DD		1359 33
SYNOD OF PHILADELPHIA. <i>Pby of New Castle.</i>		MISCELLANEOUS.		
Forks of Brandywino ch, Pa, addl, per Rev R Happersett	32 60	L W O, Philadelphia soc of Princeton College, N J 1; "a friend," for extending the Gospel among the slaves 5		6 00
<i>Pby. of Donegal.</i>		Total,		\$1917 42
Mechaoiesburg ch, Pa, per Rev S Humo Smith	19 00			
<i>Pby. of Carlisle.</i>				
Presb ch at Shippensburg, Pa, Sub sch, per Wm Peal, Sup't	12 00			
<i>Pby. of Huntingdon.</i>				
Shaver's ch, Pa, 40; Lewistm ch, Pa, in part, per Rev R Happersett 32; East Kishacoquilla ch addl, per ditto, 1 25	73 25			

The Treasurer also acknowledges the receipt of the following boxes of clothing:  
From the ladies of Newtown ch, Pa, per Rev R D Morris, one box, value not given; from Mrs Kirkpatrick of

New Brunswick, N J, one box; from Mrs Charles Wurts, Philadelphia, a bundle, value \$20; from the ladies of Newton cong, N J, per Rev Jos L Shafer, DD, a box, value \$2 33; from ladies of Morristoryn ch, N J, two boxes, value \$126 41; from the For and Dom Miss Soc of Newtown ch, Pa, one box, valued at \$66; from ladies sew soc of Hopewell ch, Chester co, Pa, per Miss Margaret H Dickey, a box valued at \$67; from the ladies of Red Clay Creek cong, Del, per Miss Mary E Love, one box valued at \$47; from the ladies of the Forks of Brandywine ch, one box valued at \$88, and \$5 in money.

Wm. D. SNYDER, Treasurer.

RECEIVED FOR THE CHURCH EXTENSION FUND,  
IN JULY, 1848.

"A friend," through Rev Dr Van Rensselaer	1000 00
Seven Mile ch, Oxford Pby, Ohio, per John D Thorpe	2 50
First ch, Elizabethtown, N J, per Rev N Murray, DD, for Waukesha ch	10 00
For Rev L G Bell	35 00
<b>Total,</b>	<b>\$1047 50</b>

Wm. D. SNYDER, Treasurer.

## RECEIPTS IN THE TREASURY AT PITTSBURG,

IN JULY, 1848.

### SYNOD OF PITTSBURGH. Pby. of Ohio.

Laurenceville ch, in part to con Mr G Linton hon mem 20; Miller's Run ch 6 26 00

### Pby of Allegheny.

Middlesex ch, of which from four children 2 50—20 15; Scrub Grass ch, in part to con Rev E Henry hon mem 3 20; Harrisville 13; Pleasant Valley 4 10; Concord 33; Centre 16; Plafu Grove 1; Portersville 5 78; Mount Nebo 7 75; Zionhope 7 54; Plains 8 62; Cross Road in part 14 48; Lower Bull Creek 10 97; Tarentum in part 27 39 172 9

### Pby. of Redstone.

Fairmount ch 11 25; Tent ch 10 00; George's cr ladies sew soc 10 31 25

### Pby. of Erie.

Mercer ch 25 18

### SYNOD OF WHEELING. Pby. of Washington.

Frankfort ch 9; Mill Creek 18 17; Upper Buffalo 18 45 17

### Pby of St Clairsville.

Cadiz ch 31 10; Freeport 2; Rock Hill 4 25; Mt Pleasant 9 61; Wheeling Valley 11 50 58 46

### MISCELLANEOUS.

Piney Missionary Society 10 00

**Total,** \$369 04

J. D. WILLIAMS, Treasurer.

The Treasurer also acknowledges the receipt of the following boxes of clothing:

From fem miss soc 4th ch, Pittsburg, 1 box valued at	60 00
do do do Westfield ch, 1 box, value	33 11
Fem sew soc Pine Grove Mills ch, 1 box, value	10 00
do do Conuellsville ch, do do	50 75
do do Beaver Falls ch, do do	24 75
Ladies of St Clairsville ch, do do	45 00
Congruity ch 1 box, value	40 00
Point Pleasant ch 1 box, value	42 00
<b>Total,</b>	<b>\$305 61</b>

## RECEIPTS IN THE TREASURY AT LOUISVILLE, KY.,

IN JUNE, 1848.

Andover, Illinois,	11 10	Mulberry, Kentucky	9 00
Sterling, "	3 00	<b>Total amount,</b>	<b>\$53 10</b>
Zion Pby, West Tenn. in part	30 00	Wm. GARVIN, Treasurer.	

### FORM OF A DEVISE OR BEQUEST TO THE GENERAL ASSEMBLY'S BOARD OF MISSIONS.

To the Trustees of the Board of Missions of the General Assembly of the Presbyterian Church of the United States of America, and to their successors and assigns, I give and bequeath the sum of \_\_\_\_\_ or I devise a certain messuage, and tract of land, &c. to be held by the said Trustees, and their successors forever, to and for the uses, and under the direction of the said Board of Missions of the General assembly, according to the provisions of their charter.



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